

Zion's Herald

WEDNESDAY, MAY 23, 1902



PROF. HENRY LUMMIS, D. D.

Cuba Libre

(Tune: "Maryland, My Maryland.")

REV. BENJAMIN COPELAND.

The work is wrought; the cannon's roar
On sea or land is heard no more;
The battle's rage and tumult cease
In songs of victory and peace.
The heaven-appointed task is done;
The cause for which we fought is won;
And Cuba Libre, fairest gem,
Is set in Freedom's diadem.

Havana's waters, blue and broad,
Reflect the righteousness of God;
And Santiago's wreck-strewn shore
Resounds His praise forevermore.
The islands of the sea rejoice;
The floods lift up their mighty voice;
From shore to shore the anthems rise —
A nation's grateful sacrifice.

Long as the stars shall shine o'erhead,
In deathless fame shall live the dead;
Their country's glory and renown
Their fadeless, everlasting crown.
The morning breaks! the shadows flee!
Christ's kingdom comes on land and sea;
The rule of love, the reign of good, —
The whole round world one brotherhood!

Six Months Among Brigands

BY the courtesy of Editor McClure of *McClure's Magazine* we are permitted to publish the following excerpts from the second chapter of Miss Ellen M. Stone's thrilling narrative, which appears in the June number:

More Letters of Appeal

In this letter I was commanded to ask him to request the American Minister at the Porte to secure a cessation of the movements of the Turkish troops who were pursuing the brigands, on the ground that, in the case of an encounter, our lives would be most endangered. They said that they were thinking to add fifteen days to the nine now remaining from the first time-limit. I pleaded for twenty; they compromised on eighteen. Twenty-seven days to live! Twenty-seven days for our appeal to be taken to Samokov by foot messenger, thence to Constantinople — and the world! One hundred and ten thousand dollars! Not a para less! No Jewish bargaining here! Our captors made our hearts heavy because of their cupidity. The only material point of difference between the letters which I was now ordered to write and those previously written, was a reference to the changed manner of the brigands towards us. At first we had thought them terrible enough, but after they had announced their reason for our capture, we saw in them a constant effort to treat us humanely. "We took you for money," they had said sentimentally. "It is for our interest to keep you well, that we may get the ransom!" Hence their care at every point to guard us from selling, during our frequent nightly journeys, and from undue exposure to inclement weather; to provide for us food as abundant and as varied as the resources at their command would allow, and to give us occasionally a considerate word. Now, however, all was to be changed. Because of the failure of my first messenger to execute his commission, which had resulted in such loss of time, they would treat us with every severity, and were

this second attempt to open negotiations to fail, they would no longer be trifled with. "There will be a bullet for you, and a bullet for her," indicating my companion, Mrs. Tsilka.

Mrs Tsilka's Sacred Secret

Mrs. Tsilka had told me her sacred secret, of her coming motherhood, which she had hardly breathed as yet to mother or husband. Although it seemed almost like the desecration of what was most holy, and most peculiarly her own, with her consent I had acquainted the brigands with the fact of her delicate situation, on one of the first days of our captivity. Then I based upon it a strong plea that they should free us, while there was yet time, and not lay themselves liable to the curse which highway-men hold in special horror — the curse which they believe to be entailed if they cause any injury to a woman with child, or to her little one either before or after its birth. The men looked grave as they listened to me. Perhaps they thought it was a ruse on our part to escape. At any rate they answered, "It is too late. The dance which we have begun we must dance through to the end!" Would they have come to that decision could they have foreseen that the dance with varying movements was to continue within a few days of six months, or could we have looked consciously at such a fate, and have retained either our reason or our life? As time passed on, both of us became convinced that there was no mistaking God's plan that Mrs. Tsilka should be captured with me. Her helplessness appealed most strongly to the brigands. One of the steadiest among them made her his especial care. He it was whose arm was all ready for her, and who patiently steadied her steps, who mounted her and dismounted her, who spread the brigands' cloaks for our bed, and often tucked us in. I shudder to think how much harder it would have been for me had not their tenderer natures thus been appealed to by my companion's approaching motherhood.

"The Good Man"

One day one of the brigands shamefacedly alluded to the fact that we had no change of undergarments. "No, we've nothing but what we wore when you captured us," I assured him, for, being so much Mrs. Tsilka's senior, she wished me to be chief speaker, although she was my chaperon! "I've lost all my handkerchiefs," she admitted. "And her blouse sleeves are in ribbons," I added. "Then make a list of the most indispensable things," said our guard, "and we will do what we can about getting them." Later we missed the "Good Man," and wondered whether he had not gone on a search for them. Our surmise proved correct, when, after a few days, he returned with some undergarments and socks — men's, of course — some cotton for our handkerchiefs, needles, thimbles (which fitted us, too), spools, and cloth for two blouses. Here, then, was work for us to do. With what avidity we set about it! We cut our white cotton cloth with our new shears, giving ourselves each four handkerchiefs, and then we hemstitched them, to make our work last as long as possible. What a blessing that work was to us! We had always our morning reading and prayer, and then we wanted something to do. Now we had it. We cut out our two brown blouses also, and made them, for Mrs. Tsilka was in great need of hers.

The First Letter from Friends

A great and marvelous thing had happened that morning which had lifted Mrs. Tsilka and myself to the seventh heaven of joy and hope. It was now October 20. During the night the brigand who had been in Sophia negotiating had arrived at the sheepfold on the mountain-side in which we were then kept. No sign was given to us of his arrival until we had made our limited preparations for the day. Then he came, with others of his companions, and stood before us. Right gladly we greeted him, for we were always hoping for tidings about the payment of the ransom when he came. With a pleasant smile he held out a letter toward me. I could scarcely trust my eyes. A letter — for me! At last a message from somebody in God's great world. Then we were not forgotten. "Do you recognize the handwriting?" he asked, as I studied the superscription. "Indeed I do," I answered unhesitatingly. "It is the handwriting of one of my own dear pupils, a graduate of our mission school in Samokov, one of whom we are always proud as the present Court Sta-

tioner to Prince Ferdinand at Sophia." "Read it then." With joy radiating from every tone of voice and feature of face, Mrs. Tsilka keeping close by my side, I read the blessed words in my own language:

MY DEAR KAKA STONE:

You must think by this time that your friends have forgotten you, but remember that you will find when once you are with us again that your true friends have tried to do all that they can for you, and more than that, *God has put it into the hearts of others who have never known you, to work, perhaps, the hardest of all, for you to be saved.* We are working and praying day and night for you. Your friend and mine in Philippiopolis gets letters from Mrs. Atwood. Your brothers and mother are well, but very anxious for you. My mother and three boys are well, praying for and constantly talking of you. God be with you! Please write on this same letter with your own hand what you have to say, and, if possible, of your condition, and send it back by the same man who brought it to you. Hoping to see you soon, I am with love,

Your LITTLE SISTER.

The men stood around watching us, and eagerly listening while I translated the letter into Bulgarian — this was the only language which we had in common, as I was not sufficiently familiar with Turkish, Greek, or Albanian, in which languages we heard them speaking. As they heard the expressions, "We work and pray for you," and again, "My children and my mother pray for you," the "Bad Man" said with a sneer, "Yes, they pray and they pray, but where's the money?"

(To be continued.)

Hood Farm Auction Sale of Jerseys and Berkshires

Hood Farm, Lowell, Mass., is so well known to the readers of this paper that it is not necessary to go into details in regard to the high quality of the stock owned at that great breeding establishment. June 11 and 12, 1902, they will sell to the highest bidder 180 head of Jersey cattle and 125 Berkshire hogs. This is the greatest sale of the kind ever held in New England. There is such a large number and many of the calves are so young, that those who do not wish to pay the high prices usually brought by registered stock will be able to get some very desirable individuals at a great bargain. The catalogue which Hood Farm has published gives a great deal of information to those interested in Jerseys and Berkshires, and it is a work of art. It will be sent to all who write for it.

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Zion's Herald

Volume LXXX

Boston, Wednesday, May 28, 1902

Number 22

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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Senator M'Laurin

NOW that Senator McLaurin has formally retired from the senatorial contest in South Carolina, owing to the superior influence of Tillman with the white farmers of small means, there is much discussion as to his political future. He has practically withdrawn from the Democratic Party, but has not definitely allied himself with the Republicans. His career as a member of Congress will end with his present term. In his efforts to reform the Southern Democracy he has lost his grip, and will never regain it. President McKinley encouraged him and men of his way of thinking in their views and efforts with the hope of eventually developing a white Republican Party in the South, but since McKinley's death little progress has been made in that direction. It is true that President Roosevelt has carried out the policy of appointing clean Democrats to Federal positions where suitable Republicans were not available, but he has also stirred up antagonisms that cannot be easily overcome. While realizing the change in the Southern situation, the Administration is not unmindful of the measure of obligation due McLaurin. This means that as a matter of partisan expediency McLaurin will be cared for by an appointment. He is mentioned as a possible judge of the court of claims — a good place, with a salary of \$4,500 a year. This court is one of the most important in the country, for it deals with larger amounts of money than does any other tribunal. However, there are a number of other candidates for the place with strong claims, and the President may be obliged to find a place for McLaurin elsewhere.

The Fall Campaign

LEADERS of both leading parties are already planning for the fall congressional campaign. The Democrats expect to make considerable capital out of the alleged army abuses in the Philippines and the large aggregate of appropriations by this Congress. They may also attempt to open the question of free trade as a means of demolishing the

trusts, as it is assumed that manufacturing combines cannot be controlled by legal restraints alone. As an offset to whatever the Democrats may say or do, it is given out that the President himself will take part in the campaign. He will make a somewhat extended trip through the South next fall, during which he will appear on several public occasions in response to invitations that have already been extended to him. Full advantage will be taken of these occasions to remove the prejudices that have been engendered against the President since he came into office. Owing to the factions that have developed among the Republicans in Congress and the increasing boldness and aggressiveness of the Democrats, the campaign bids fair to be very warm and interesting.

Monster Crustaceans

AN enormous crab, found in Japanese waters, was recently acquired by the American Museum of Natural History, New York city. The body portion is about the size of a large dinner plate, while its two great arms are twelve feet long. The eight shorter arms, four on each side, resemble sections of bamboo growth and are extremely elastic. Scientists who have studied this giant species say that they resort to an interesting stratagem as a means of self-defence. They tear off small fragments of seaweed and sponges and stick them to their bodies with a glutinous saliva. By this method the crab renders himself indistinguishable from the material common to the bottom of the sea, and thus escapes his enemies. Another giant crustacean on exhibition at the Museum is a lobster nearly three feet in length, which weighed thirty-four pounds when caught. It was discovered off the Highlands, N. J., by fishermen, and is thought to be the largest specimen now on exhibition anywhere.

Beef Trust Enjoined

A TEMPORARY injunction against the six packing houses comprising the beef trust was granted, on May 21, by Judge Grosscup in the United States Circuit Court at Chicago. The packers made no objection to it, announcing that they were not ready for the battle. The hearing on the matter of granting a permanent injunction will take place in July, at which time the defendants will make their fight. Their position is a surprise, and somewhat disconcerting to the Government. The packers admit everything that is charged against them, seemingly, and boldly claim that their acts have not violated the Sherman anti-trust law in any respect. Therefore when the final

hearing occurs, the case will turn upon a question of law, and not upon questions of fact. By this means the wily members of the meat combine hope to escape the full exposure of their operations in court, and to the public through the press, which would take place if the issue rested upon the truthfulness of charges that have been made against them. Meanwhile, however, they stand in danger of imprisonment for contempt of court if they combine or conspire to control prices or commit any of the acts which the Federal authorities stand ready to prove that they have habitually committed in the past. The meat dealers in the larger cities are watching the branch houses closely, like an unofficial police force, for the purpose of detecting violations of the terms of the injunction. Local managers and their employers admit that they are beaten for the time, at least. It has been their custom to meet at intervals and agree upon the prices to be charged for fresh meats in their territory, but since the injunction was issued, they have been compelled to make separate price lists. This was the exact point aimed at by the government. By destroying the trust agreements, it is hoped that the ensuing competition will lower the price of beef.

Tolstoi and the Czar

TOLSTOI recently addressed a letter to the Czar, urging constitutional reforms, and the Czar has acknowledged its receipt and admitted the truth of conditions indicated by the Count. The sublime boldness of the writer and the unexpected courtesy and frankness of the Czar have thrilled the entire world. Tolstoi waived all formalities, addressed the Czar as "my dear brother," and plead the cause of the oppressed the same as he would had he been addressing a person of his own rank. He urged him to complete the great reform measures so admirably planned by his illustrious grandfather, Alexander the Liberator. That the letter should have been received by the Czar is remarkable, for it is a dangerous proceeding for anybody to send a direct appeal or petition to him. The students have sought to reach him by securing the publication of their grievances in an English paper taken by the Czarina, and it is presumed that in some measure they have accomplished their purpose. The reply to Tolstoi is a most portentous sign. The Czar is liberal in his tendencies, and is yet young in his career. That he has ideals of a high and comprehensive nature is shown by his Peace Conference, which, although it has not brought about the immediate disarmament of the nations, is irresistibly molding the thought of the world and will in

time accomplish the purpose for which it was held. But with his ideals and liberal tendencies the Czar has inherited a governmental system which cannot be changed in a day. To a degree little understood by many people he is himself a victim of this system. His power is curtailed by his ministers who conspire among themselves to perpetuate the existing order of government and society, because a constitutional monarchy would restrict their authority. It is not unreasonable to expect, however, that in spite of these hindrances and limitations the present Czar will do something to improve the political condition of Russia.

Prime Minister of France

CONSIDERABLE interest has been aroused in this country by the announcement that M. Waldeck-Rousseau will tender his resignation as Prime Minister prior to the meeting of the new Chamber of Deputies. This is a customary procedure whenever a new chamber is elected, and is usually a formal affair, but this time it appears to be genuine. When M. Waldeck-Rousseau came into power three years ago the government was rent by factionalism, treason was rampant, the army was disaffected, and the authority of the national executive was openly flouted in the departments. The republic seemed to be upon the verge of revolution. Today the republic is secure, and the authority of the national government is supreme and unchallenged. This splendid condition of affairs is universally credited to the Prime Minister. He has accomplished his special mission, and could retire without endangering the peace and stability of France. He has been through a trying ordeal, and is entitled to rest. It is also hinted that he aspires to succeed Loubet as President.

France and America

FRANCE and America were drawn closer together by the unveiling of the bronze statue of Marshal de Rochambeau at Washington city, on May 24. Seldom has an event presented so many of the brilliant and striking features of military pageantry. For the first time in its history the national capital saw French seamen march through Pennsylvania Avenue, and heard them mingle their cheers with those of the American blue-jackets and soldiers, while at the same time the French tricolor was entwined with the Stars and Stripes, and the sound of the "Marseillaise" was heard along with the "Star Spangled Banner." The ceremony of unveiling occurred at the southwest corner of Lafayette Square, almost directly opposite the White House, where the massive figure of the French general has been erected. Addresses dwelling on the historic friendship between France and the United States, and expressing confidence that it will continue and increase in strength, were made by President Roosevelt, M. Cambon, the French Ambassador, General Horace Porter, United States Ambassador to France, Senator Lodge, and General Brugere of the French Army. Countess Rochambeau unveiled the statue, and the act was the signal for cheers and artillery salutes. After the unveiling the French

and American soldiers, sailors and marines, were reviewed by President Roosevelt. The members of the French mission have been deeply impressed by their reception. The "Gaulois," the French battleship on which the naval and military representatives crossed the ocean, will visit New York and Boston before returning to France.

Ohio Republicans

ALTHOUGH the Ohio State Republican convention, which began in Cleveland on Tuesday, is being held primarily for the purpose of nominating candidates for several of the minor State offices, it has a much larger significance, and will be closely watched by the national politicians. Ohio is the political home of Mark Hanna, and it is incumbent upon him to show his power in this convention if he expects to have much influence in the next presidential election. Forecasts hint strongly that Mr. Hanna will be in absolute control of the gathering. It is assumed that, as a matter of course, the Roosevelt administration will be indorsed. Interest centres in the action that the convention will take relative to the Philippines, Cuban reciprocity, and the ship subsidy bill.

Emperor William's Attentions

IT was only a few months ago that the United States objected to the seizure of a Venezuelan port by Germany for the purpose of enforcing the payment of a bill, and for several weeks there was considerable friction over the matter. Happily, thanks to the good sense and statesmanship of both nations, a serious clash was avoided. Then came Prince Henry. A short time ago the Emperor sent word that he intended to make us a present of a statue of Frederick the Great, and last week he set the world talking again by intimating that Prince Friedrich Wilhelm, the crown prince of Germany, may visit the United States to participate in the unveiling ceremonies. In addition to the foregoing evidences of his good-will and appreciation of our national strength, he has asked that the United States accord protection to German interests menaced by the revolution existing in Colombia. This request has been granted, and the commanders of war vessels in Isthmian waters notified to that effect. Viewed in the light of international diplomacy, this move on the part of the Emperor is exceedingly shrewd. It is accepted as a tactful recognition, on his part, of American domination of the western hemisphere.

Lord Pauncefote

UNLIKE most English diplomats Lord Pauncefote, the British Ambassador, who died last week in Washington, was not trained specifically for that profession in early life. Of ancient and distinguished family, he was born in Munich in 1828, and received his early education in Geneva and Paris. He was originally destined for the Indian army, and had received a cadetship in the Madras Light Infantry, when for family reasons he decided to resign and follow the legal profession. This he did with indifferent success until he went to Hong

Kong, where he achieved fame, fortune and knighthood. In 1873 he entered the service of the government as assistant secretary to the colonies, and during the years that immediately followed served as legal assistant to the under secretary, permanent under secretary for foreign affairs, and representative of England on the Suez Canal International Commission. In 1888 he was appointed minister to the United States, and in 1893 his rank was raised to that of ambassador, "the personal representative of his sovereign." For thirteen years he has held that office, during which time four administrations have come and gone. His most conspicuous services have been rendered in connection with the Bering Sea negotiations, the Venezuelan boundary dispute, and the abrogation of the Clayton-Bulwer Isthmian Canal treaty. Owing to the delicate nature of these and other questions with which he was perfectly familiar, together with the pleasant relations between him and the Government of the United States, his term of office was extended three times. He is reported to have said that he wished to end his days in this country. In addition to the more conspicuous features of his career, he has steadily sought to cement more closely the relationship between the two nations by the quiet and unobtrusive methods which are a large part of true diplomacy. As the dean of the corps at Washington for nearly ten years, he was close to the State Department, and frequently acted as the adviser of both parties in all the important negotiations that have been carried on between this government and others.

EVENTS WORTH NOTING

SPANISH WAR DEAD.—A monument erected at Arlington, near Washington, by the National Society of Colonial Dames in memory of the men who fell in the struggle between Spain and the United States, was unveiled by President Roosevelt, on May 21, in the presence of representatives of the army and navy and a large and enthusiastic crowd, among whom were many men who had seen service in Cuba, Porto Rico, and the Philippines.

VOLCANOE STILL ACTIVE.—The volcanoes on Martinique and St. Vincent are still active. During the week Mt. Pelée exploded again with greater violence than when St. Pierre was destroyed, and is said to be literally split from top to bottom in places. Several American ships narrowly escaped. The inhabitants have become terrified and are fleeing from both islands. The body of Consul Prentiss, of the United States, has been recovered and buried at Fort de France.

DEVELOPMENTS IN MINERS' STRIKE.—In addition to the 140,000 men now idle in Pennsylvania, the miners of Virginia and West Virginia have voted to go out on June 7 unless their demands for an increase of from 10 to 22 per cent. are granted. Over three-fourths of the working population of the coal sections in the two States would be affected by the strike, and it is estimated, including the other labor organizations which would strike in sympathy with the miners, that this action would cause 125,000 men to quit work. Preparations are being made to call a national convention for the purpose of closing all the mines in the country. The mine operators in Pennsylvania are taking steps to open the mines with non-union men, backed, if necessary, by militia. Railroad men operating the trains have decided to strike if they are called upon to handle the coal mined by non-union operatives.

DR. BUCKLEY'S ADDRESS

[Delivered before the Presbyterian General Assembly, in New York city, as fraternal ministerial delegate from the Methodist Episcopal Church, May 24.]

MR. MODERATOR AND MEMBERS OF THE GENERAL ASSEMBLY: It is an honor to be accredited to the highest legislative and judicial body of the Presbyterian Church in the United States of America, by the Methodist Episcopal Church in the United States of America; and it is no less an honor to that communion that you desire fraternal relations. But the responsibility is as great as the honor, since of all forms of public speech the most delicate and difficult is the formal fraternal address. Its Seylla is excessive eulogy; its Charybdis undue self-depreciation. Your commissioner to the last General Conference of the Methodist Episcopal Church, which sat in Chicago in 1900, Rev. Dr. Nicholls, sailed through the strait and narrow channel without grazing either shore, and left the Conference as he found it—self-complacent, but with increased admiration for Presbyterianism and the Presbyterian Church; yet exalting the kingdom of Christ above each and all the forms of its ecclesiastical manifestations in the world.

The Presbyterian polity was set up by Calvin more than 360 years ago; in Scotland more than 340 years ago. According to your authorities it came to these shores to stay, with the first immigration of the Scotch Irish 250 years ago. Wesley and Whitefield originated Methodism only 163 years ago. Neither of them intended to establish a church. At first neither of them meant to establish any organization, but very soon Wesley determined upon a guild in the Church of England; not under its jurisdiction, but under his. He intended his followers to receive the sacraments from him and at their parish churches, and the Baptists and Presbyterians to receive them from their own ministers.

In 1705 you formed your first regular presbytery, with Francis Makemie, Moderator. With him there were five other ministers. At that time John Wesley was but two years old. Presbyterianism was not well received in New England, but the Websters, the Greeleys, and many other families that gave honor to New England sprang from the Scotch Irish, and in Virginia, North Carolina, Eastern Kentucky, Tennessee, South Carolina, Georgia, Alabama and Pennsylvania they settled and became rulers of men. Six thousand Presbyterians were there in 1726, and twelve thousand in 1750, from Ireland alone. I learn from one of your historians, as well as from general history, that their characteristics were largely summed up in the recorded prayer of a Presbyterian elder: "Grant that I may be always right, for Thou knowest I am hard to turn!"

Whitefield, who separated from the Wesleys in 1739 on the difference between Calvinism and Arminianism, and who had already been in this country twice, came again in 1744, remaining several years, marvelously awakening the Presbyterians and the Congregationalists, and also dividing them—though by 1751 the opposition had greatly died away. All your historians agree that his influence and that of the whole evangelical awakening were of immense advantage to you. To the Wesleys, therefore, you should be grateful, for from them he received his first clear illumination and impulse; and when, on account of persecution in Oxford, all George Whitefield's methods of supporting himself while a student there were taken away, it was by the friends of the Wesleys that he was supported.

You grew rapidly in America for fifty years after the formation of your first presbytery; your college established in 1745 was transferred from Elizabethtown to Princeton ten years later, and soon was sending out intelligent and educated young men. By 1760 you had had a church in this city for just half a century, when in that year Philip Embury, the Methodist, delivered the first Methodist sermon in the United States (unless another Irishman, named Strawbridge, had preceded him by a short time in Maryland—a debated question) to four persons, and began his evangelistic career in the almshouse. At that time neither he nor any one else in the world supposed that there would be a Methodist Episcopal Church. The early Methodists drew up a paper asking for subscriptions to build the first Methodist chapel, on the ground that they were to preach Christ there "without sects or parties." For that purpose the vestry of Trinity Church, rector and other

ministers, together with several of the members of your "Old First Church," subscribed. The original subscription paper, with their signatures, is extant.

In 1773, just sixty-eight years after you founded your first presbytery there, the first Conference of Methodist preachers was held in Philadelphia, consisting of ten preachers, all of whom were unordained laymen.

Three years later came the Revolution. Your services to the American people in the Revolution were of inestimable value. The rector of Trinity Church in this city was a Tory, and he testifies: "I do not know one Presbyterian minister, nor have I been able after strict inquiries to hear of any who did not by preaching and every effort in their power promote all the measures of the Continental Congress, however extravagant." Witherspoon, president of Princeton College, and several other Presbyterians were members of the Continental Congress; and Charles Thomson, another Presbyterian, was its secretary. Methodists cannot compare themselves with you in that particular. One of your historians, however, does not do us justice when he says that "Episcopalians and the Methodists in the main sided with the mother country."

At the time of the Declaration of Independence there were but 24 Methodist preachers in the entire country, and only 4,921 members scattered through wide stretches of country. Many of these were Negroes and other persons of no influence. When the Revolutionary war broke out, nearly all the English preachers returned; Asbury, however, refused to return, and declared that he would die here. Wesley interfered with affairs; changed his sentiments from sympathy with the claims of the colonists to violent opposition to them. Asbury records in his journal, March 17, 1776: "I also received an affectionate letter from Mr. Wesley, and am truly sorry the venerable man ever dipped into the politics of America. Had he been a subject of America, no doubt he would have been as zealous an advocate of the American cause, but some inconsiderate persons have taken occasion to censure the Methodists in America on account of Mr. Wesley's political sentiments." From first to last Asbury, and all who came under his influence, sympathized with the colonists; but for two or three years, on account of Wesley's publications, Asbury was practically in retirement. William McKendree, our third Bishop, fought as a private soldier and rose to the position of adjutant in the Revolutionary War, as did several other Methodists. But, upon the whole, Methodism was of very little use to this country in the Revolutionary War, for the best of all reasons—the coming hosts of Methodism had not yet come.

The religious debt that the early Methodists owe to Presbyterians is great, and frequently was recognized by our great pioneer Bishop, Asbury, in his journals: "I have read two volumes of sermons written by Mr. Knox of the West Indies. I am much pleased with his defence of revealed religion, and indeed through the whole work there is something sublime and spiritual, so catholic too, and free from peculiar doctrines. I esteem him as one of the best writers amongst Presbyterians I have ever met with. . . . I wrote and sent to Mr. Rice, a Presbyterian minister, a commendation of his speech delivered in a convention in Kentucky on the natural rights of mankind. I gave him an exhortation to call on the Methodists on his way to Philadelphia, and if convenient to preach in our houses" (1792). "March 17, 1793. In Tennessee Mr. L., a kind Presbyterian, fed our horses gratis. I must give the Presbyterians the preference for respect to ministers." In Elizabethtown he was invited to dine with Mr. Ogden, a prominent Presbyterian, and to preach in their unfinished church; and in the West for a long time there was almost constant co-operation.

At the close of the Revolutionary War the clergy of the Church of England had for the most part left the United States. There was then not an ordained Methodist in the whole land; the children of Methodists were not being baptized, nor was there a minister to administer the holy communion. The preachers in Virginia determined to ordain themselves, and did so. Asbury and many others disapproved this step, and forced an issue, determining upon a separation unless the self-ordained would wait until the case should be presented to John Wesley and instructions received from him. He recognized the necessity for prompt and

efficient action, and sent over persons authorized by him to assist in the formation of a church, basing his action upon the fact that the people of the United States on both civil and ecclesiastical matters were now free from the domination of England. When this was consummated many Methodists withdrew; all the Baptists, who were now Calvinistic, consistently taking that step. Many original Presbyterians who had joined the Methodist Society entered into communion and connected themselves with the Presbyterian Church. The entry made by Asbury is: "Nothing could have better pleased our old (English) church folks than the late step we have taken in administering the ordinances; to the catholic Presbyterians it also gives satisfaction; but the Baptists are discontented." He italicized the word "catholic," showing that he meant to include only those who stayed.

About this time controversy on doctrine became general. Presbyterian ministers began to preach able and often denunciatory discourses against the Arminian doctrines, and Asbury with others prepared himself to sustain his part of the controversy, recording: "Again I have read the Confession of Faith, the Assembly's Catechism, Directory of Church Government, and Form for the Public Worship. Now I understand it better than I like it." In those times the root of the difficulty was that some Methodists emphasized free-will to the logical destruction of Divine sovereignty, and some Presbyterians emphasized Divine sovereignty to the logical destruction of free-will and responsibility. Yet when controversy did not absorb the mind, Methodists, even in those times, always recognized the foreknowledge of God, and many of them specifically recognized His sovereignty. Would you think this a sound statement? "God is sovereign in sanctifying as well as in justifying, and will act when and how He pleases, and none can stay His hand or say unto Him, What doest Thou?" John Wesley wrote this for the consolation of a woman who could not find what she sought, and for the purpose of inducing her to wait patiently on and for the Lord. Asbury, reading Wesley's unpublished journal, records in 1795: "Mr. Wesley in his Journal seems to think that the cause of the hindrance of the work of God is wholly and entirely in man. But may we not ask with reverence, hath not God sometimes for His own purposes withheld His power that no flesh might glory in His sight, but feel that He is all in all?" (Feb. 17, 1795.)

Meanwhile, in the midst of discussion, both Presbyterianism and Methodism were growing—Methodism much more rapidly in numbers, in large part because of their itinerancy and the use made of laymen as preachers. The converts to Methodism were accustomed to hardship. By 1820 it had taken deep root in this city and elsewhere. At that time the New York *Observer*, the first religious paper of any importance in these parts, was founded. It was very ably edited and began to point out the errors of Methodist preachers. They denied a majority of the Five Points, and the discussions in the *Observer* were able. The conflict was made a hand-to-hand one by the circulation of the paper, and it became necessary for the Methodists to establish a paper. This was largely the impulse which led to the foundation of the *Christian Advocate*. Rapidly the controversy was accentuated. Then there was no need within the ranks of Presbyterianism or of Methodism for a work on "The Gospel for an Age of Doubt." What was greatly needed was a convincing work on "The Gospel for an Age of Abnormal Certainty." Yet the controversialists were good men, and there were times when they wrote of each other so kindly as to lead their subscribers to think that all the hard words were to be taken in what was afterwards introduced into literature as a Pickwickian sense.

Suddenly, without any change of creed, there was a suspension of hostilities. The trials of Lyman Beecher and Albert Barnes for heresy for some years led to the employment within the bounds of Presbyterianism of the energies previously expended upon Methodists. These famous divines were acquitted. In the debates they had been charged with being Methodists in disguise, with wishing to transform into Methodist the Presbyterian creed and church. They denied this, and essayed to prove that whatever modifications of doctrine they had made, they were not departing radically from the Westminster standards. The fact is, they leaned

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STRENGTH OF UNSEEN HANDS

WE trust the strength that our eyes can see; yet the unseen hands are the stronger. The air is viewless, but it carries the clouds. The wings of the wind outspan the sky, yet no eye has seen the wind, though all nature knows its power. The clouds fall not, although thousands of tons of water are floating in them. So God carries His children. Unseen are the hands that hold us up, yet their strength is unmeasured. Around and about us are the everlasting Arms, and we are safe. He carries His children.

A DELICATE MACHINE

THIS is the age of machinery. Many of our machines are simple, durable, and strong; but there are others that are exceedingly complicated and easily put out of order. So in the machinery of nature. The higher we rise in the scale of being, the more complicated and delicate the mechanism, until in man we have the most complicated, the strongest, and, at the same time, the weakest, of all nature's works. Any man may put a plough together, but a watch requires more careful handling. Any man may be good enough to care for an oak tree, but only the wisest should touch the body of man, and only a saint can rightly care for the soul. In regard to many things we may proceed with a minimum of thought and care; but in dealing with the souls of men there is no room for thoughtlessness, and a rough hand may do irreparable damage. We must deal gently with our brother for fear we may injure, while we intend to help. Better leave men alone than touch them rashly.

NOT TEARS, BUT TOIL

"FATE is unkind." Such is the verdict of men when they find their pathway barred — and too many sit down and cry; but while one is weeping another is working, and toil clears the pathway that opened not to tears. Lack of tools is a common complaint of student and artisan, but we must remember that the workman is more than his tools. Good tools are almost a necessity, but not quite. Paganini is more than his violin. Cœur de Lion is more than his sword. Dictionaries, encyclopedias, and good books of all kinds, are the tools of the student; but the man is more than his books. Books cannot make a scholar. Lack of books may seem to retard, but cannot prevent, intellectual development. The man of genius is the man of resources. Blind him, he will yet see. Lame him, he will contrive a way to walk. Chain him in a dungeon, and out of his fetters he will forge a sword, and he will build the stone of his cell wall into a palace. Your future lies in you.

BROAD-MINDEDNESS

THE watchword in part of the theological world today is "Freedom." Men must not be trammelled by creeds, nor bound in swaddling-bands of pious orthodox ignorance. It is well for us to remember, however, that the ignorance is not all on one side. Heterodoxy is by no means a guarantee of intelligence.

There is a broadening that means shall-

ownness. There is a narrowing that means power. We can spread out Niagara until its stream will not be half an inch deep, but this would be loss, and not gain. Breadth of thought is desirable, but it must not be purchased at the cost of depth.

In politics, education, and theology we have all too numerous examples of undesirable breadth. The ignorant demagogue, whose words sweep the circle of the earth, but whose thoughts swing within the narrow limit of one idea; the would-be teacher, whose ignorance suffers him to deal with every science and to illuminate none; the butterfly theologian, whose gaudy wings attract the crowd, but who simply ornaments the science he can never understand — these are but samples of the mighty hosts who think a little on many things, but never much on anything. In theology this shallow thinking often breeds a spurious catholicity of sentiment that is sometimes mistaken for broad-mindedness; but many who proudly pose before the public as broad-minded men are simply Gallios. There is a tolerance that belongs to greatness — a large-hearted tolerance that always goes with deep and earnest thought — and this tolerance is exceedingly desirable; but the tolerance that is simply indifference is not consistent with depth of thought. Let us aim at depth, and breadth of thought will follow in due time.

TRAGIC MEMORIES

THE majority of those who now share in the tender and reverent observance of Memorial Day know nothing of the Civil War except as history. They know not, nor can they know, of the shadows, the fear, the terror, the gloom and the agony which pierced the hearts of the living all over this great Northland. As the day returns in which we strew flowers for the patriotic dead and cover the "living soldier with glory," the present generation should be taught something of the price which was paid for a cemented Union. Pulpit and platform should tell the awful truth, so that war shall not be glorified as something just, necessary and desirable in itself. Let it not be forgotten that our Civil War has no parallel in its waste of treasure, of blood, and of precious human lives. Let it not be forgotten that the best men in our homes, fathers, husbands, sons, went to the war and were slain in sacrifice for a united country.

As we write, the shadows of those evil and seemingly endless days and nights return with their unspeakable and tormenting anxiety, terror and anguish. And these memories are no isolated and peculiar heritage. All men and women of sixty years have their pathetic book of remembrance. It will be helpful to the living to unfold the rolls and read therefrom on Memorial Day. The new generation will love its country more, and hate war more bitterly.

In the flush of young manhood, when most impressible, the editor lived through those terrible years which are graven on his memory. Some of the dark tragedies seem as fresh as if they occurred but yesterday. We mention three of them for the benefit of our younger readers:

Going to the post-office one morning in 1862, in a town in New Hampshire, we saw a woman, a physician's wife, a mother and a highly-prized friend, anxiously open a letter. In a moment she shrieked and ran forward, frantically exclaiming: "My Algy is dead!" Her Algernon, an only boy, a young man of marked ability and fine character, and her only hope for the future, had been shot. His body was thrown into the trenches, and she never knew where his dust rested. We can see even now the unspeakable sadness that brooded in her face ever afterward. Woman, as is usually the case, was the chief sufferer in our Civil War.

In a beautiful village of the Green Mountain State, an orphan girl married the most popular young man of the town. He had a prosperous business. The future had only promise of joy to that young wife, whose cup already brimmed over with happiness in her new home. But the fateful and experimental call for soldiers for "ninety days," to crush the Rebellion, came. Vermont was in a glow of patriotic fervor. It reached the village we have mentioned. The young husband enlisted. He wiped away the tears of his bride, with the assurance that it would all be over in a few days, and he "would be home before she knew it." He was made the captain of the company raised in his own and the adjoining town. Proud indeed did he look on that morning when in his uniform he bade his wife good-bye. At Bull Run, brave to rashness in that humiliating disaster, he fell. It would have been well if she could have died with him. He was her all, and she had lost everything. She lived on for years, hiding herself and her unutterable grief in her home. She could not be comforted. Even her religious faith was eclipsed by her grief and her loneliness. We could never rouse it by reading of the Scriptures, by prayer or song, or personal persuasion. She really died when her husband was slain.

There is another scene that we recall with unusual vividness. The writer was acting as chaplain on one of the first Memorial Days ever observed. Going to one soldier's grave with the veterans, we found a woman lying prostrate upon the mound. She was in a passion of grief. Her hands were thrust into the soil, and, as we approached, she said, with unutterable desolation: "My Jamie is buried here. He was all the boy I had. They killed him at Gettysburg." Such grief was too great for even sympathetic veterans to bear. They left their flowers and quietly withdrew.

These are not isolated cases. The red scythe of war cut to the roots all over the land, and filled it with desolation. The soldier dead rest in all our local cemeteries, in uncountable rows in Gettysburg and at Chattanooga, in unnumbered trenches among "the unknown." Daily papers telling of the awful casualties of war were read during those years, everywhere, with bated breath, to learn if husband, father, or son was among the "killed, wounded, or missing." And later on the emaciated and wounded soldiers, discharged or on furlough, were a common sight.

These are the memories which still haunt the men and women who lived

through the days of the Civil War and the years which followed. That this generation may loathe war and properly prize the value of a united country, Memorial Day should retell the story of the tragedies of those awful years.

Great Occasions at Yale Divinity School

THE anniversary program of the Yale Divinity School, presented during the past week, included two occasions of marked interest. These were the banquet given by the faculty of the school in honor of Dr. Fisher, who during the past year retired from the office of the dean of the faculty and from active service in the chair of church history, and the Bushnell Centennial celebration. At the first many distinguished educators were present, and the toasts proposed by President Hadley and responded to by men of eminence in church and university circles, furnished some indication of the high esteem in which the venerable theologian is held and of the great work which he has accomplished.

On the occasion of the Bushnell Centennial two very remarkable addresses were delivered. Professor Stevens, who holds the Dwight professorship of New Testament theology, and is thus a successor of Dr. Bushnell, spoke in a masterly way upon "The Theology of Bushnell." He dwelt particularly upon four points that were new in that theology. These were: his theory of church life, his theory of theological knowledge, his view of the supernatural, and his ethical doctrine of the atonement. We are informed that this address is to appear in the *Methodist Review*.

The second address was a classic in its line and long to be remembered by those who were so fortunate as to hear it. Rev. E. B. Parker, D. D., of Hartford, the present occupant of the pulpit of Dr. Bushnell, spoke upon "Bushnell the Prophet." He made the man live and move again. The audience entered into his long and desperate struggle with doubt, and rejoiced with him in that wonderful light from heaven which at last burst so suddenly upon his path and in which he walked ever after, like St. Paul never for a moment doubting its divine origin and significance. Dr. Parker's intimate association with Dr. Bushnell during the last thirteen years of the latter's life furnished the experiences out of which he was able to draw a picture exceedingly vivid, yet almost infinitely tender, of this most noted son of Yale whose fame and influence are still increasing.

It may not be amiss to mention also here the address of Professor Porter, of the Yale theological faculty, given to the graduating class on the occasion of their anniversary exercises. In this he dwelt particularly upon the power of the ministerial office to transform and enlarge the soul of the man who holds it if he will yield himself to its influence. This power proceeds, not from the dignity of the office in itself, but from the cause which it represents and the service which it demands. It stands for the deepest, holiest, eternal interests of humanity, and it calls forth a service which is that of Christ himself, and which no man can adequately render except as he is divinely centered and divinely filled, conscious of a vital union with the Master whose service to human needs he repeats.

In the midst of present discussions regarding the status of theological schools, it is interesting to notice that Yale sends out a class of twenty-three men, all of whom, with one possible exception, are already located in church work, and to some of whom calls came from several churches.

The spirit of the school, unhampered as it is by any connections which would make it the victim of theological controversy, presents a happy union of frank and fearless critical investigation of truth, with a firm hold upon, and unshaken confidence in, those eternal verities which alone are essential to the life of the church and of the world.

Another View of Adam

THE following personal letter to the editor—published exactly as written—expresses the opinion, upon a now debated subject, of one of the leading ministers of the Methodist Episcopal Church, a man whose confidence in God the Father, in the revelation of Jesus Christ His Son, and in the ultimate victory of the kingdom of God on this earth, never falters:

MY DEAR DR. PARKHURST: *In re* Adam's case the following facts should be noticed: (1) The Old Testament builds nothing on the concrete picture of Adam as given in Genesis. The story is told, and thereafter Adam does not figure at all. (2) Christ is not known to have ever mentioned the name of Adam. It is hardly credible, if the story stood in any vital relation to the Gospel, that our Lord would have overlooked it. (3) Paul's argument would not seem to depend on any concrete liberalism, but merely requires the supposition of a first man who made a bad beginning; and this serves by way of contrast to bring out the work of Christ who in the fullest sense made a good beginning and thus inaugurated a new heredity and new kingdom. I should think it in the highest degree risky to make Christianity responsible with its life for the literal historicity of the story under these circumstances.

Prof. Henry Lummis, D. D.

ON May 25, 1825, there was born in Elizabeth, N. J., to Rev. William and Sarah Lummis, Methodist itinerants, a boy whose faint cry and feeble kick raised small hopes of long life. The quality of the life-stuff in him was, however, good; and he refused to fulfill the prophecy of the wise old dames who said he would not stay long. The lad early showed a desire for learning, and with characteristic push he worked his way through the schools, until, in 1855, he graduated from Wesleyan University, the school which, by reason of its splendid output of scholars and prophets, has done so much for American Methodism. After his graduation he taught in Newbury Seminary one year; in the Lynn high school, two years; New Hampshire Conference Seminary, five years; Lasell Seminary, four years; then for sixteen years he was a pastor in the New England Conference; and for the last sixteen years he has been professor of Greek in Lawrence University, Appleton, Wisconsin.

The man whose life-flame burned low in boyhood, and who at thirty-five thought that he must do a life-work in a few years, for at most he would not live to be over fifty, is now, at seventy-seven, strong, keen, alert, full of the love of discussion, and doing more than most college professors ever do. He regularly studies until midnight, or later, and rises at six. He keeps up the habits of a pastor, and makes two thousand calls a year. He is often asked to assist local pastors in funeral services. He sometimes has a class in forestry, and just now has a class in bird study, in which are many city teachers and some children and young people who delight to be with him. A business man says of him: "He is the best loved man in the city." Judge Charles Smith, of West Superior, recently said: "In all my life I have had one teacher, Henry Lummis." A graduate of the college says: "The privilege of walking to and from the college buildings with Dr. Lummis has been worth

to me all my college course cost." Thus he lives, in his friendships, in his delight in life, in the wide range of things that give him real pleasure, one of the world's richest men.

PERSONALS

—Messrs. Crossley and Hunter are now conducting a union evangelistic campaign at Belleville, Ontario.

—Bishop Galloway of the Church South is one of the preachers for the summer quarter at the University of Chicago.

—Prof. Edward Howard Griggs will spend the summer in the preparation of fresh lectures and articles at his new home in Montclair, N. J.

—Rev. W. I. Haven, D. D., secretary of the American Bible Society, is publishing some interesting notes of travel made during his recent visit to the Old World.

—Rev. Ira C. Cartwright, of Leon, Mexico, who has done such excellent work in that land for many years, is on a furlough and is making impressive addresses in the churches in and about Chicago.

—Bishop Warren, who was appointed to make the quadrennial tour of Southern Asia, including a visit to India, Malaysia, Burmah and the Philippine Islands, expects to leave about Oct. 1.

—Dr. S. J. Herben, assistant editor of the *New York Christian Advocate*, has prepared an appreciation of the late Dr. Arthur Edwards, which will appear in an early issue of the *Methodist Review*.

—Bishop Vincent is scheduled to sail from Southampton, July 30, and arrive in New York, August 5. He will, therefore, probably arrive at Chautauqua in time to be present at "Old First Night."

—Secretary Leonard has so far recovered from his illness that he is gradually resuming his regular work. He was advertised to address the Ministers' Meeting at Cincinnati on Monday upon the "Open Door" in missions.

—The *Northwestern* states that Rev. J. M. Taber, D. D., pastor of First Church, Chattanooga, has been transferred from the Holston to the Wyoming Conference and appointed pastor of Centenary Church, at Binghamton, N. Y.

—We are pained to note that Chaplain Milburn, of the U. S. Senate, met with a painful accident on the 20th inst., having the toes of one foot crushed by a runaway horse. He will not be able to officiate as chaplain for some weeks.

—Rev. Silas S. Cummings, of Somerville, so well known for his long-continued and greatly blest work in behalf of the Home for Little Wanderers in this city, celebrated his 88th birthday at his home, May 22. Many visitors called to express their affectionate congratulations, and many congratulatory messages were received through the mail. While by no means in vigorous health, he is young in spirit, and cherishes an abundant hope in the life that now is and in that which is to come.

—Letters received by Somerville friends state that Miss Nettie Dodge, the young Boston University graduate, who left Boston early in the winter to join her fiancé, Walter I. Chapman, now teaching in the Philippines, has arrived safely in Manila. The nuptial knot was subsequently tied by Rev. William McIntyre at the Methodist Church in that city. One of Miss Dodge's fellow passengers on the transport "Warren," from San Francisco, was married to her betrothed at the same time. Mr. and Mrs. Chapman will reside at Bago, on the island of Negros, about three hundred

miles from Manila, where Mr. Chapman is teaching.

— Cards are out announcing the approaching marriage, on June 3, of Miss Frances Elva, daughter of Rev. Dr. Levi Gilbert, editor of the *Western Christian Advocate*, to Mr. Theodore Jerome Goe, of St. Louis, Mo.

— Rev. Walter Ela writes from Yarmouthport, under date of May 25: "We have just returned from the grave of Rev. Edward Edson. He died of heart failure on Friday morning. He had enjoyed better health than usual during the winter, but for the past few weeks had suffered from indigestion. Friday morning he remarked that he felt better than usual. A little after 9 o'clock he went into his workshop, where his daughter followed him in a few minutes, and found him sitting in his chair, dead. He had evidently expired without a struggle. A suitable memoir will be furnished."

— A telegram received from the Southern General Conference, just as we go to press, gives the following additional list of elections: "George B. Winton, editor *Christian Advocate*; R. J. Bigham and D. M. Smith, Book Agents; J. D. Hammond, secretary Board of Education; P. H. Wisner, secretary Board of Church Extension; H. M. DuBose, secretary Epworth League; W. R. Lambuth, secretary Board of Missions; James Atkins, Sunday-school editor; S. E. Edward, assistant secretary Board of Missions."

BRIEFLETS

The editor returned to the office last week. His letter on the Sanitarium at Clifton Springs is delayed one week on account of the unusual pressure upon our columns.

If you cannot go where Jesus is, take Jesus where you go.

The Church of God, when awake, is the greatest police force in the world.

The report of the anniversary of the Tract Society, in progress in this city as the paper is being sent to press, is unavoidably deferred to the next issue.

It is easier to *admire* the mountain peak than to *climb* it. Many people cherish a profound admiration for a religious life, along with a decided aversion to pursuing it.

A Deaconess Home has been established in Bangor, Me., under the auspices of the Methodist Episcopal Church and under the direction of, and connected with, the New England Deaconess Association. All denominations unite in the support of the work which they guarantee.

Secretary Cobb, of the American Home Missionary Society, through the columns of the *New York Tribune*, makes short work in refutation of the apocryphal story that an entire Congregational church, as well as its pastor, in New Jersey, had gone over to the Protestant Episcopal fold. No such event has occurred.

The two ministers of Congregational churches in Chelsea, over whom there has already been much friction and feeling in the effort to dissolve the pastorates — Rev. Ross C. Houghton, D. D., of the First Church, and Rev. Robert A. MacFadden of the Central Church — announced to their congregations Sunday morning their intention of resigning. The action in neither

case was unexpected. They exchanged pulpits, and each read the letter of the other. An itinerant attachment to those pastorates would have proved a saving clause in both cases.

Rev. Franklin Hamilton, in an impassioned sermon on Sunday morning at the First Church, this city, before the Kearsarge Association of Naval Veterans, accompanied by Charles Russell Lowell Post, G. A. R., and Woman's Relief Corps 34, referring "to the hand of God on this nation's history," said, in closing: "In the Philippines this is true, notwithstanding certain eloquent utterances of foreboding. God is using us to advance His plans. The coming of our flag is not to bring humanity down to Spain's old slave-block, but to lift all men up to the starry platform of the kingdom of God. As patriots of the greater empire of Christ's imperialism we are to plant the cross of His brotherhood wherever our flag is unfurled, though we follow the flag around the world."

The New England Deaconess Association has recently received a cash donation of \$5,000 for the new Deaconess Hospital. A legacy of \$1,500 has also been received for an Old Ladies' Home. Another legacy of \$1,000 has been left for the new Hospital, which will be available in a few months.

Many sermons are like maple sap — lots of water and little sugar. Boiling down improves them. Sugaring off perfects them.

The less religion a man has, the better he can point out his neighbors' faults.

We are highly gratified to note that President B. P. Raymond of Wesleyan University announces that an anonymous donor has just given \$75,000 for the erection of a building for instruction in physics and chemistry, to be known as a Science Building. A gift of a new recitation building was announced recently. As soon as the sites for them are decided the construction will be begun.

The world may be asleep in sin, but the trembling movement of a real revival of God's grace will awaken them as certainly as a great early spring thunderstorm wakens up all of the drowsy and dormant creatures and reptiles of the earth.

Wesley Hospital, Chicago, is to receive \$1,000 from the estate of the late Mrs. Sarah Dalby, of Marengo, Ill. The Chicago Deaconess Home will receive \$500 from the same source.

The *Northwestern Christian Advocate* of Chicago will celebrate its fiftieth anniversary on the first of June, and the editor and publisher have determined to signalize the event in a manner befitting the importance of the occasion.

The students of Garrett Biblical Institute have undertaken to raise the sum of \$500 for the support of a missionary in the foreign field. They have succeeded in obtaining the full amount, and at a meeting held by the school, C. C. McCown, of the class of 1902, was elected as the beneficiary. He will enter the work in the Calcutta Christian College, and expects to leave during the summer for India.

A gold medal has been awarded Claflin University, Orangeburg, S. C., by the Charleston Exposition for superiority of "industrial and academic work of students."

Praying without paying is hypocrisy. There are no passes on this road, and there are no dead-beats. *Free* salvation is not *full* salvation. The miser that finds it hard to give, will find it hard to die.

We can but admire a man in the official board of a church who has his own firm convictions, and does not hesitate to stand for them. And let him put up a good stiff fight for his ideas when the battle is on. Let him persuade and win to his side all that he can carry over. If he wins, let him modestly triumph; but if he is beaten, let him loyally bow to the will of the majority. That is brotherly, Christlike, and American. The man who continues to fight after it is settled by an honest majority, and tries to prevent the action from being consummated, is not loyal to his church. He is trying to make impossible the success of the church he has vowed to help and sustain. He is in reality a brigand, "holding up" his own church.

The crucial problem which confronts the religious press is seen in the facts stated by the *Methodist Advocate-Journal* last week, in referring to the publishing interests of the Methodist Episcopal Church, South, as reported to the General Conference in session: "The *Nashville Christian Advocate*, of which Dr. E. E. Hoss is the capable editor, has lost greatly during the quadrennium. In 1898 it yielded about \$2,000 a year profit. This has been reduced to \$425. It has now less than 15,000 subscribers. The *Review*, a bi-monthly, of which Dr. J. J. Tigert is the editor, shows an average loss of about \$1,423; while the *Epworth Era*, the official organ of the Epworth League, is published at a loss amounting last year to nearly \$7,000."

No man can be a power in the pulpit who has not a profound conviction of the tremendous reality of the things of the life beyond. Without that, the whole gospel conflict is but a painted battle. That vision alone helps him to see the real and awful peril of man in sin. If he sees not that, he is simply a novice experimenting with edge-tools.

The authority of the preacher can never be, to any considerable extent, on the outside — either in white ties, silk hats, or closely buttoned frock coats, to say nothing of flowing gowns or stiff surplices. No more can it be in apostolic succession in office, in ordination or degrees; the laying on of human hands never yet made a real preacher. Nor yet can it be in holy tones or sacred movements. If a man have authority as a servant of the most high God, it must of necessity be within him. He must be full of the Word; he must hold the closest and most constant communion with the Holy One; he must receive of the fullness of the Holy Spirit. When a man has these seals to his ministry, the people will discern it; and then they will gladly recognize his authority.

The Presbyterian General Assembly, which has been an unusually significant and important session, and which through our skilled correspondent has been reported so successfully, was brought to a close on Monday.

Of E. L. Godkin, so long editor of the *New York Evening Post*, who died last week, the *Springfield Republican*, says: "His clear-cut mind, his distinct gifts as a leader writer, his brave flinging of the lash when he deemed it deserved, the pluck that stood by unpopular issues because they were right, unwavering and defiant — these things made Mr. Godkin both feared

and respected, and contributed to a life-work full of value to his country." That high ideal of journalism which the *Republican* attributes to Mr. Godkin is nowhere more eminently shown than in the editorial management of the *Republican* itself.

Lady Henry Somerset, in a recent address at a temperance meeting in Wesley's Chapel, London, said "she could never understand why it should be necessary to emphasize the duty of Wesleyans in regard to temperance reform, because it seemed to her there was nothing else for them but to be total abstainers and have nothing at all to do with drink. It was one of the rules John Wesley laid down for the 'people called Methodists' that there should be no buying or selling of spirituous liquors or drinking them, except in cases of extreme need." And yet it is a well-known and humiliating fact that quite a large minority of Wesleyan ministers are not total abstainers.

Rev. E. M. Taylor, D. D., field secretary of the Missionary Society, secured \$1,000 last week from an elect woman in one of the New England Conferences. This amount is given to the Theological Building in connection with our mission work in Foochow, China. This is the second thousand dollars given to the field secretary of the New England District for mission work in Foochow. Another thousand is yet needed to complete the building. There is no place in connection with our foreign work where such an amount of money has the promise of greater good.

SOUTHERN METHODIST GENERAL CONFERENCE

REV. L. R. AMIS.

THREE of the heretofore active Bishops retire at this session — Bishops O. P. Fitzgerald and R. K. Hargrove, of Nashville, Tenn., and Bishop J. C. Granbery, of Ashland, Va. The Bishops in their address had asked for the election of two additional Bishops, and this was endorsed by the committee on Episcopacy, and by the General Conference, which elected Dr. E. E. Hoss and Dr. A. Coke Smith.

This General Conference is sustaining the reputation of its predecessors in the habit of non-concurrence. Among the bills of prominence that have been killed we mention the one calling for an extension of the pastoral time-limit. It was evident, as soon as the matter was properly before the body, that it had but a feeble following, and it was killed by a very large majority; so that we hold to our old law of a four-year limit.

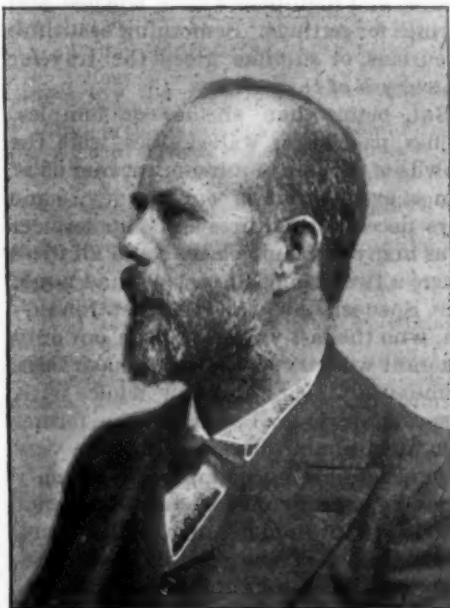
A change has been made in the appointing of the joint Board of Finance of the Annual Conference. Heretofore the appointment has been made annually by the Bishop. The new law provides that they shall be elected to serve four years.

Two important commissions have reported during the week — the commission appointed four years ago to define and fix the constitution of the church, and the commission on Federation. The Constitutional Commission proposes that there shall be a distinct caption in the Discipline, "The Constitution of the Methodist Episcopal Church, South." Under Secs. 1 to 4 the Annual Conference is given its constitution, composition, etc. Under Secs. 5 to 16 we have the General Conference constituted, with its power and limitations, including what is known as the "six restrictive rules," also prescribing the method of changing this "constitution." We have heretofore had no instrument that

could in truth be called a constitution. This is to supply that lack.

The Conference is a unit on the matter of

Two New Bishops



BISHOP HOSS

Dr. E. E. Hoss, the versatile and able editor of the *Christian Advocate*, Nashville, who was elected on the first ballot, received a majority of the votes cast four years ago, but was not declared elected because he was the third, and the General Conference had resolved to elect but two. He was born in Washington County, Tenn., April 14, 1849. He received his academic education at Martin Academy in Jonesboro, Tenn. He attended the Ohio Wesleyan University at Delaware, Ohio, and graduated at Emory and Henry College, Va., in 1869. The same year he entered the Holston Conference, and has been continuously a member of that Conference to the present time save three years spent in the Pacific Conference. For seven years he served in the regular pastorate. Five years he was connected with Martha Washington College, four years with Emory and Henry College, and five years in the chair of ecclesiastical history at Vanderbilt University. For the last twelve years he has been editor of the *Christian Advocate* at Nashville, the general organ of the church.

Dr. Hoss has been a member of six consecutive General Conferences. He was a member of the Ecumenical Conferences of 1891 and 1890 was fraternal messenger to the Methodist Church of Canada in 1894, and to the Methodist Episcopal Church in 1900. He has been a member of the Commission on Federation between the two Methodisms for the past eight years. He is an ideal addition to the episcopal board. Profoundly Christian, a wholesome and eloquent preacher, a gentleman in all that that term includes in the Southland, a wise executive, self-restrained, brotherly and sympathetic, he can safely be trusted with the great power invested in him. We greatly regret his withdrawal from the tripod, but his ever facile and vigorous pen will not be laid aside.

BISHOP SMITH

Rev. A. Coke Smith, D. D., was born in Sumter Co., S. C., in September, 1849. He graduated at Wofford College, Spartanburg, S. C. He entered the Methodist ministry in 1872, joining the South Carolina Conference. He filled the chair of mental and moral philosophy from 1886-'90 in Wofford College, and the chair of practical theology in Vanderbilt University from 1890-'92. Elected one of the missionary secretaries in 1890, he resigned to accept the chair in Vanderbilt University mentioned above.

Dr. Smith returned to the pastorate in '93, and spent four years at Granby Street, Norfolk, Va., where he built Epworth Church. Then he was sent to Court St., Lynchburg, Va., where he spent four years. At the end of this term he was returned to Epworth, Norfolk, Va., where he now is. His election to the episcopacy is received with enthusiastic gratification by his many friends throughout the connection. We were not able to secure a photograph in season for this issue.

Federation, and stands ready to carry out in every particular the recommendations of the Joint Commission. We confidently expect soon to have the pleasing spectacle of a common Hymnal, a common Catechism, a common order of worship, and a joint publishing house in the Orient for the two great branches of Episcopal Methodism.

We have taken quite a new step forward in our Sunday-school work, in the introduction of what is known as the Teachers' Study Circle, and the putting into the field of a superintendent of this work. Dr. H. M. Hamill, formerly secretary of the International Sunday-school Association, who has been connected with this Study Circle since its inception two years ago, will be retained as its superintendent.

By way of recognizing the work of our colleges and universities, the General Conference has agreed that young ministers who have passed examination upon the "Course of Study" in any of our accredited colleges and universities may, upon presenting the certificate of that fact to the Annual Conference, be excused from examination on such studies before the Conference committee, the Annual Conference reserving the right to say whether such certificate shall be accepted.

Another innovation recommended by the committee on Education and adopted by the Conference, is the establishment of a Correspondence School under the control of the Biblical Department of Vanderbilt University for the benefit of young ministers who are unable to attend the institution in person. The Conference appropriated the sum of \$5,000 annually for the support of this Correspondence School.

The minority report on Deaconesses was adopted, 130 to 38, and the order of deaconesses in the Methodist Episcopal Church, South, was thus created.

But of all the questions that have or will come before this body none is of such vast interest to the Methodist Episcopal Church, South, as the settlement of the controversy over the War Claim. The committee on Publishing Interests brought in two reports. The majority report condemned the methods used in collecting the claim, but contended that the proposition of the Bishops, by which they proposed to the Senate to return the money if the Senate by affirmative action declared they were deceived, is a *bona fide* tender of the money to the Government, and that this should settle the whole matter. On the other hand, the minority, in a very lengthy report, condemned the methods of collecting the claim and proposed the return of the whole amount of \$288,000 to the Government. By a vote of 152 to 112, the minority report was tabled, the vote being taken by the ayes and noes. At this point a substitute was offered by Dr. W. F. McMurtry, of St. Louis, and others, calling for the collection of the sum of \$100,800 — the amount paid the attorney — and that this sum be invested for the benefit of the claimants upon the superannuated fund, on the ground that this amount was diverted from the parties intended to be its beneficiaries by the Senators who voted for it, through the alleged deception practiced. This substitute was amended and adopted as the final settlement of the War Claim matter. The action of the Conference embodied the following:

1. The condemnation of certain methods employed in collecting the claim.
2. The endorsing of the action of the Bishops whereby they proposed to take steps for the immediate return of the money if the U. S. Senate should decide this ought to be done; also legalizing this action of the Bishops and making it the action of this General Conference and the Methodist Episcopal Church, South.

CHUNGKING AND CHENTU

BISHOP DAVID H. MOORE.

WE were eleven and a half days on the road from Chungking to Chentu, the old and mighty capital of the province of Szechuen. Deduct one Sabbath, and ten and a half days of actual travel remain. We started Monday morning, Jan. 27 — eight foreigners (the largest party that ever passed that way), with bearers, cooks, and escort, a grand total of 106. The number varied from time to time, due to changes in the escort, but never fell much below a hundred. From a military standpoint our column was very loose and disjointed; but fortunately nothing needed to be arranged with reference to possible hostilities. Most of the sedan-chairs had four bearers. Two of the gentlemen rode Tibetan ponies, which would clamber up and down a descent of hundreds of stone steps with the agility and confidence of goats. General Putnam's famous ride down Stony Point, was outclassed.

A swift-footed and capable servant would hasten forward, followed by the cooks and provision-bearers, engage an inn, and have our meals awaiting our half-famished arrival. No use trying to describe the inn, with court beyond court, each surrounded by guest rooms — cheerless, floorless, fireless; rude bins, with a wooden, mat-covered platform to hold our bedding; a rude chair or bench; sometimes a table, and the most primitive lamp, consisting of a saucer of oil and two strings for wick, and furnishing barely light enough to make darkness visible; stable and pig-sty and cesspool under the same roof, and so situated as to fill the entire place with reeking odors; vermin — variety and quantity *ad lib.* Slop and filth everywhere — possibly two exceptions. Yet we covered the mats with oil-cloths and set up our cots thereon, and managed to escape the pestilence that walketh in darkness, *i. e.*, all but a few alarming symptoms. Snow and sleet and severe cold tried our nerves, our chief comforters being handy little Chinese fire-baskets and imported hot-water bags. Sometimes, we had charcoal fires on braziers. Most of the time we emulated the natives and went cold. What ravenous appetites! for, day by day, we climbed mountains and made long walks to relieve the weary bearers.

Given a red sandstone formation and a few thousand years, and a certain sculptor named Erosion will make hills and mountains masquerade in the most fantastic shapes. Given plenty of water and the matchless Chinese tillers-of-the-soil, and the terraced heights bloom from bottom to summit with beauty indescribable. From the lofty ridges along which our paved pathway led us, vast and glorious amphitheatres and mountains, range beyond range, were seen, filling the circling horizon, which muffled them in fleecy clouds, and turned our shivering and envious thoughts to Tibetan lambskins.

The "Great Road," unlike our famous "National Road," is but a graded pathway, paved with stone, its average width being about 5½ feet. There is no road, in the American sense, in all the province, though its area equals that of France. Men are the beasts of burden. Until one

meets the wheelbarrows of Chentu Plain, no wheeled vehicle is seen. The bridges are fine specimens of stone masonry; scores of imposing and elaborate arches span the highway; and every important city has its lofty and beautiful pagodas. Groves and high-places have temples and shrines for settings. Something beautiful, or curious, or sublime greets the traveler on every *li* of the journey.

But, better than shrines or temples, arches, pagodas or walled cities, were the crowds of earnest inquirers that met us at almost every stage of our journey, some days necessitating three and four services in as many different places; and all these where a twelve-month past we had none. Rev. Spencer Lewis and August Johansen, who the last year have been our only itinerant workers on the field, have been abundant in labors, and now rejoice with unspeakable joy. Twice has the former been mobbed and driven out of the very region that now mobs him again, but only in loving urgency of demands he cannot meet, until given more men and means, for the Gospel of the grace of God. Sze-Cheo, one of the largest and most prosperous walled cities on the route, is to have the labors of Rev. and Mrs. W. E. Manly and Dr. Osman F. Hall, and will soon become a glorious half-way station between Chung King and Chentu.

Having heard the praises of Chentu Plain

sung by so many different voices, I was very glad when, on the morning of the seventh day, we debouched from a mountain into its almost tropical beauty, mid-winter though it was. It is some 100 miles by 70 in extent; sustains a population of four millions; is studded with fine cities; and contains the finest temples in China. Trees and plants and growing crops and every evidence of material prosperity are the result of a most remarkable and scientific system of irrigation, which antedates the Christian era, and has been maintained unimpaired and unchanged to this day. Dr. Canright met us far outside the walls of Chentu, and close behind him came our native Christians, who escorted us through forty minutes of crowded city streets to our compound, with the noisy welcome of fire-crackers and torpedoes. There Mrs. Canright and the children and Miss Clara Collier of the W. F. M. S. completed our welcome; and that evening gathered in the Canadian Methodist and the China Inland missionaries, who, with ours, constitute the entire Protestant force for that great city whose population is estimated at a million souls. Our compound runs back from a good street several hundred feet, to the river that bisects the city east and west. Its frontage is three-fourths its depth, and is covered with native dwellings, which have been transformed into quarters for native helpers, schools, etc., the front being rented out as shops to Chinese merchants. A portion of one of the Chinese dwellings is occupied by Miss Collier and her girls' school. Could her Society see her work, and understand her hold on the native women in all that section, they could not sleep until she was adequately equipped for the great work that no one is better qualified to do.

When the property was restored after

its destruction by the mob, it was rebuilt in much better form. Dr. Canright has a very comfortable house, as has Rev. H. O. Cady, whose early return is anxiously awaited. Rev. J. F. Peat, who is reported to be *en route*, has pleasant family quarters in one wing of the large native dwelling, the other wing of which Miss Collier occupies. There are several noble trees and an excellent exercise ground. The chapel and dispensary are well-built and equal to present demands. The dispensary was located with reference to the entire acquisition of the adjoining property, which jogs into our premises. It was in the garret of this house that the kind-hearted heathen women concealed and sheltered our missionaries while the mob was destroying our property. Dr. Canright had just contracted for the place when we arrived. It is a wise purchase, and, I trust, will be followed speedily by the erection of a good hospital. Fine opportunity for a Boston or a New England memorial! Mr. Cady hopes to secure eligible grounds near by, and to erect suitable buildings and inaugurate our West China collegiate work. We should make ourselves strong for Christ in this mighty capital, whose streets are thronged with the commerce of Thibet, the snow-crowned mountain barrier of which "Forbidden Land" is close at hand, through whose passes Methodism must yet lead her invading columns.

*Tiger Tooth Gorge,
The Yang Tso, March, 1902.*

THE SKYLARK

REV. WILLIAM LOVE, D. D.

THAT was a nice article on the skylark, in a recent issue of ZION'S HERALD. I am under personal obligations to Dr. Young for having gathered up the literature on the lark and presented it in such compact form. There is no other living thing outside of the human family that has come so much into my life, or that is at this present moment so much entangled in my sentiments and feelings, as the skylark. I have had the most intimate acquaintance with the creature since I was a mere child. I think until I came to this country at the age of seventeen I was never a single season without at least one of these birds in a cage in my home. I have been treated to the oil of the willow many a Sunday night for having stolen away to lie in the meadow or upland for an hour in the afternoon to listen to and to watch the witching bird. It went for nothing in the eyes of my Presbyterian parent that I had been at Sunday-school twice. I have brought the birds over here with me twice. I think I understand the skylark. I love it as no other bird. In fact, my feeling is of such a nature that it is almost akin to worship. So I have enjoyed having all the poets have said gathered up and given me.

But the Doctor has fallen into error at several points, and it is because I love the lark I write this. In the first place, the skylark is not crested. It can raise the front feathers of its head into a crest, but only does it occasionally and for a short time; and only the male bird is in the habit of doing this; the female seldom, if ever, raises the pseudo crest. Again, it

sings on the pasture-land fully as often sitting on a little knoll as it does when on the wing. It frequently runs as if possessed back and forth on the sward while it sings. Indeed, so well did we boys know that, that we used to run around it, while it sang, keeping it running round also to keep its eye on us, until as we came in ever-narrowing circles, we hoped we would be so close to it when it became dizzy that we could catch it. But it generally rose before it was dizzy; though while I have never thus caught one, I have seen them stagger and fall. As to its musical period lasting from "six to eight months," I can only speak for Ireland. There it begins in the spring, the latter part of March, and practically ceases in haying-time; thereafter, with occasional exceptions, its song is a mere melancholy twitter, rather wild and incoherent. As to endangering its life when confined in a cage, by its impulses to rise when it attempts to sing, it is true it will rise and beat itself against the cage with wild screams, but not unless it is frightened, or when it is not yet tamed to its cage. It never does it from the impulse to rise to sing. Another thing concerning it is, that instead of building its nest with "grass and hair," it never puts a hair into its nest. Moreover, when we boys used to try to snare it on its nest to take it and its young, which it will care for in a cage, we never dared to let the hair we used as a snare be seen. I have known it to pick these horsehair snares out carefully and put them to the side of its nest, where it never approached. For this bird never alights on its nest. It alights several yards away and runs to it, and always on the same path until there is a well-trodden path in the grass, like what the gopher makes in the prairie grass to its hole, which the expert eye of a boy can always follow to the nest. I think I have seen as many larks' nests as any one, and I have never yet seen a leaf used by a lark in the construction of its nest. If there was hair or leaves in the nest I found, then I knew unerringly that nest belonged to some other bird, the moss creeper, or the ground sparrow, or the blackbonnet, or the lady lintwhite, or any one of half a dozen birds which build in the grass. But by the size and color of the egg, and by the material of the nest, I can tell immediately what bird has built the nest. The skylark builds its nest with fine spears of withered grass, and with that only. There is no exception to this rule.

Minneapolis, Minn.

Foundation of the Church

THE Christian Church is founded on a definite historic fact — that Jesus Christ, who was crucified, rose from the dead; and coming from such an author it comes to us, bringing with it the Bible. . . . A so-called Christianity, ignoring or playing with Christ's Resurrection, and using the Bible as a sort of Homer, may satisfy a class of clever and cultivated persons. . . . But it is well in so serious a matter not to confuse things. This new religion may borrow from Christianity as it may borrow from Plato or from Buddhism, or Confucianism, or even Islam. But it is not Christianity. . . . A Christianity which tells us to think of Christ doing good, but to forget and

put out of sight Christ risen from the dead, is not true to life. It is as delusive to the conscience and the soul as it is illogical to reason. — DEAN CHURCH, quoted in "The Church's One Foundation," by Robertson Nicoll.

Memorial Day

Done are the toils and the wearisome marches,
Done is the summons of bugle and drum.
Softly and sweetly the sky overarches,
Shelt'ring a land where Rebellion is dumb.
Dark were the days of the country's derangement,
Sad were the hours when the conflict was on,
But through the gloom of fraternal estrangement
God sent His light, and we welcome the dawn.
O'er the expanse of our mighty dominions,
Sweeping away to the uttermost parts,
Peace, the wide-flying, on untiring pinions,
Bringeth her message of joy to our hearts.
Out of the blood of a conflict fraternal,
Out of the dust and the dimness of death,
Burst into blossoms of glory eternal
Flowers that sweeten the world with their breath.
Flowers of charity, peace and devotion
Bloom in the hearts that are empty of strife;
Love that is boundless and broad as the ocean
Leaps into beauty and fullness of life.
So, with the singing of psalms and chorals,
And with the flag flashing high in the sun,
Place on the graves of our heroes the laurels
Which their unflinching valor has won!

— Paul Laurence Dunbar.

PRESBYTERIAN GENERAL ASSEMBLY

(Continued.)

THE Presbyterian General Assembly has continued steadily at work, with an intermission Saturday afternoon, May 17, and of course an interruption of its usual routine on Sunday. The commissioners were entertained in the fine American Tract Society Building in Nassau St., Saturday noon, and then were taken on special trains to the beautiful grounds of the New York University (academic department) at Fordham Heights, where they were received by the chancellor, Dr. MacCracken, himself a Presbyterian, and Miss Helen Gould, of the Women's Advisory Committee. On Sunday the pulpits of New York and vicinity were occupied by the commissioners, most of the preachers, in obedience to a suggestion of the Home Board, which celebrates its centennial this year, bringing a home missionary message to their auditors.

The chief interest very naturally centred in the "Assembly" sermon by the Moderator, Dr. Henry Van Dyke, preached in the Fifth Ave. Presbyterian Church. He eloquently appealed to Presbyterians to come out from behind their denominational barriers and do battle for God. "There is good fighting," he said, "all along the line, on Fifth Avenue as well as on the lower East Side." He criticised the churches for exhibiting a tendency to become "religious clubs unreasonably sure of their own salvation and unreasonably indifferent to the salvation of the world." Those who had come expecting to hear some polemic utterances respecting creed revision were disappointed. Dr. Van Dyke is an irenic man, and his purposes in that sermon were chiefly practical, as evidenced by his remark: "What we need is not a new Gospel, but more Gospel."

Later in the day the subject of Sabbath reform was discussed in the Assembly Church, and strong ground was taken against modern forms of Sabbath desecration.

The colored brethren formed the theme of a lively discussion on Monday, when work for freedmen was discussed. Rev. Dr. John MacGonigle, of St. Augustine, Florida, stirred things up by declaring that the colored preachers play upon the emotions of their people. Rev. L. J. Melton, a colored preacher, resented this, and altogether through the whole debate the atmosphere was considerably cleared of misapprehensions on all sides.

In the intervals of the meetings creed discussion goes quietly on. It is the absorbing topic at the Assembly, but the debate over it is not likely to be acrimonious. The conservatives are not greatly disturbed over the changes proposed, and the "liberals" are not disposed at present to ask for more.

Tuesday, May 20, was

Home Missions Day

at the Assembly. At the morning session the Assembly voted to recommend that each church, if possible, should undertake to support at least one home missionary. The afternoon was devoted to a brief "fellowship meeting," with a home missionary reference, when addresses of congratulation were made by Dr. Greer representing the Episcopalians, Bishop E. G. Andrews the Missionary Society of the Methodist Episcopal Church, and Dr. J. L. Vance the Dutch Reformed Board of Domestic Missions. Responding to Bishop Andrews, Dr. Van Dyke alluded to the fact that Ira D. Sankey, who at the age of fifteen joined the Methodist Church in New Castle, Pa., but who during his active career as an evangelist preferred to be known as undenominational, had become "a convert to Presbyterianism," having the Sunday before joined the Lafayette Avenue Presbyterian Church in Brooklyn, of which Dr. David Gregg is pastor.

The greatest gathering in connection with the Assembly from a spectacular point of view was the great Carnegie Hall meeting Tuesday evening, when the President of the United States gave an interview to 3,500 people. The centennial of Presbyterian Home Missions could have celebrated in no finer way. It was a splendid culmination to a whole day of home missionary conference, during which intensely interested audiences had heard of the march of Home Missions from the Atlantic to the Pacific coast. Rev. Dr. Stuart Dodge (of the well-known philanthropic Dodge family), president of the Board of Home Missions, presided. He drew out applause by his remark that God had been good in giving to the country a succession of chief magistrates who feared Him. "It is well known," he said of President Roosevelt, "that his supreme desire is that righteousness shall dwell in this nation." His prophecy that soon there would be a revised creed that "a plain man can understand and accept," elicited more applause.

President Roosevelt's speech was a hearty tribute to the worth of Home Missions. His remarks were somewhat informal, but in good taste and very well received. He referred to the fact that one hundred years of home missionary development had not come incidentally, but as the result of a "set purpose." He paid his respects to those who, "sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren, who, whatever their shortcomings, are doing strong men's work, as they bring the light of civilization into the world's dark places." Without the heroic devotion of those who go out as pioneers enduring hardship, he said, "the conquest of this continent would have had little but an animal side." "Let us prove the sincerity of our homage to their faith and their

works," he added, "by the way in which we manfully carry toward completion what under them was so well begun." The President then referred to the birth of the new Republic of Cuba, in which he seemed to take great satisfaction, and alluded feelingly to the disaster at Martinique, praising our efficient army and navy for the work which they were so prompt to perform in connection with the distribution of relief funds.

Dr. Van Dyke's speech was brief, but to the point. His references to the President were a bit playful, but respectful. In the course of his speech he remarked: "Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity." Dr. C. L. Thompson, secretary of the Board of Home Missions, followed with a speech in which he referred to the moral perils which are found in the great cities, and also to the dangers of Mormonism — the latter an evil at which a good many speakers have aimed blows so far during the Assembly meetings.

After speaking in Carnegie Hall President Roosevelt addressed an overflow meeting in the Central Presbyterian Church.

Wednesday, May 21, was

Foreign Missions Day.

A lively report of the work of the board during the year was read by the chairman of the board, Rev. Dr. C. H. Fenn, who went through the Pekin siege two years ago, and who has since narrated his experiences so graphically to various interested audiences. He declared that the last year was the best year in the history of the board. The total income amounted to over one million dollars. In the foreign field 5,421 persons had been baptized and 289,263 had been treated in the hospitals. Yet Dr. Fenn qualified what he said by remarking that the figures reported afforded no ground for congratulation, for, had not the Lord taken to Himself "an unusually large number of generous Presbyterians," a good-sized debt would instead have been reported. Contributions of churches and of individuals have fallen off except that the indefatigable women have held their own in benevolence. Dr. Fenn created a breeze by adding: "For the church to continue to pray for more money to carry on this work and not increase its own contributions, is to commit the horrible impiety of praying God to take home more of His servants, that the stinginess of the Assembly on earth may be atoned for by the generosity of the assembly above who have no use for the money. We think with a shudder of the son who waits eagerly for the father's death, that he may enjoy the estate, but it is not more dreadful than the position of the church which looks to the decrease of its members for the support of its own work while wasting its substance in luxurious if not riotous living." Dr. Fenn ended by recommending that \$1,500,000 be raised for the work during the coming year.

Dr. A. J. Brown, one of the secretaries of the Foreign Board, who has just returned from a fifteen months' tour of Asia, made a fine speech, declaring for one thing that the Board would never send a missionary into a foreign field already occupied by a Methodist, Congregationalist or Episcopalian missionary.

In the afternoon a report was received from the Board of Publication, showing a prosperous year of work: 773 new Sabbath-schools were organized and 338 reorganized, with a total membership of near-

ly 40,000 pupils; 66 churches were organized from schools. Steps have been taken looking to the increase of literature for the foreign populations of the United States. The business department has distributed over 45,000,000 copies of books, tracts, and reports.

Wednesday evening John Wanamaker presided at a popular meeting in the interest of Foreign Missions in Carnegie Hall. Mr. Wanamaker has just returned from a trip to India, and therefore spoke out of the treasures of personal acquaintance with missionary work. Secretary Robert E. Speer presided over a similar meeting in the Central Presbyterian Church. Both meetings were addressed by missionaries.

Creed Revision

The "great debate" on Revision, set down for May 22, was "great" neither in length nor in oratory. The best argumentative speech in favor of Revision was that of the ex-Moderator, Dr. Minton, and there was practically no argument against it. The whole "debate" seemed somewhat to follow the course prophetically outlined by Dr. Van Dyke, the present Moderator, when, just before the discussion opened, he told the story of the Irishman who appeared on a certain occasion with a black eye. He explained the matter by saying: "My master said that tomatoes do best in a sandy soil, and I said so too — and we debated the question all the afternoon!" There was a good deal of "saying so too" in the Assembly, Thursday morning. The whole question of Revision, so far as this Assembly settles it, was disposed of in less than two hours, with only a dissenting voice on the first motion, and none on the second. This does not mean that the Revision question is settled, for the presbyteries will now discuss, amend or reject the propositions submitted — and there are more men with opinions in the presbyteries of the country than there are commissioners in the "Revision Assembly," as it will now be known. But probably the overwhelming majority which on Thursday expressed its resolution to unsay a few things and to say some other things differently — as well as to guard against false popular interpretations of theological formulæ — will prove symptomatic of the general sentiment and action of the church.

The scene in the great Fifth Avenue Church when the debate on the Revision opened was impressive and inspiring. The body of the house was packed with commissioners and others, while the galleries were crowded to their fullest extent with a "small multitude" of intelligent and alert auditors. It was quite evident, from the size and quality of the great audience, composed of representatives from all around New York, that theology has not yet lost its interest for the thinking world.

Dr. Minton, chairman of the Revision committee, who was the first speaker, said, in effect: No man in the committee had his own way. No man would have had his own way if he had tried to get it. Each man in the committee learned a good deal of theology in the course of the year. The committee was instructed to consider the five points of predestination, infant election, the good works of the unregenerate, oath, and the pope. The committee recommends the Declaratory Statement with reference to Chapter III, in order to disown any inference to the effect that Presbyterians teach fatalism. The contrast in the Confession is between elect infants not dying in infancy and elect infants dying in infancy. Nevertheless it would be a mistake to say that the statement as it stands regarding infants is not misleading for the simple reason that it does mislead. Dr. Minton made an earnest appeal for candid

consideration of the report on its own merits. The Revision committee, he humorously said, might be "innocent of theology," but at least they were one in spirit. There might be many degrees of Calvinism represented in the Assembly, from hyper-Calvinism to Calvinisticalness, but all were agreed to make no terms with those in the church who would "repudiate the granitic and eternal elements of Calvinism." Dr. Minton declared that he would never yield to any doctrine which teaches "a mechanical or metaphysical fatalism," while he would stand like a rock for the integrity of the system of doctrine taught by the Presbyterian Church. On concluding his remarks Dr. Minton was honored with general and prolonged applause from floor and galleries, which he humorously acknowledged as an "encore."

Dr. Moffat, president of Washington and Jefferson College, the mover of the motion, was next recognized. He acknowledged at the outset that the Revision proposed might not be wholly satisfactory, but then he had never met with any man who was wholly satisfied with anything, unless possibly in some cases with himself and his work. He said that he himself did not weary of "theological discussion." He was ready for a good theological debate with any man any time. Dr. Moffat's speech was breezy, witty and taking.

Dr. David Kerr, president of Omaha Theological Seminary, the seconder of the motion, announcing himself a stalwart conservative, offered a brief but earnest plea for the settling of the Revision discussion now, for the sake of others who might have difficulty with some statements in the Confession.

The venerable ex Moderator, Dr. Robert R. Booth, was next recognized, and was greeted with great applause when he, a conservative of the conservatives, at once announced his adhesion to the adoption of the report. His brief speech was full of power and pathos.

A venerable elder from New Jersey was then heard.

Immediately after the conclusion of Dr. Booth's affirmative remarks, a loud chorus of "Question! Question!" was heard. The Moderator seemed pleased, but surprised, hesitated for a moment, and then, in accordance, apparently, with a general desire, gave the floor for a few minutes to a venerable elder from New Jersey, who added his "Amen" to what had already been said in favor of the report of the committee.

At the request of many present, conveyed through Dr. R. R. Booth, the Moderator followed with a few remarks, observing that all who seemed to be somewhat at variance on these questions were after all within the lines of the Reformed faith. He paid a deserved tribute to the work of Dr. Dickey, the chairman of the Revision committee of last year, and to that of Dr. Minton, the chairman this year.

The question having been again called up, the Moderator declared carried the motion to send down the eleven overtures to the presbyteries for their discussion and action.

At this point an enthusiastic brother wanted to have the Assembly sing the long-metre Doxology, but the Moderator proposed delay, with the apparently sly inference that it would be better to wait and see how things came out when the other portion of the report was discussed.

The question of the Brief (or "Declaratory") Statement was then debated, Dr. Howard Duffield, one of the defeated candidates for the moderatorship, leading off in an eloquent speech in favor of adopting the Statement, and Dr. Taylor, of Rochester, following in similar vein. (This Declaratory Statement is intended for the in-

struction of the average "plain" man, not to serve as an ordination test for ministers, or elders, or other officials).

Two other defeated candidates for the moderatorship, Dr. Richard Holmes and Dr. Wilson Phraner, and two other speakers were heard. The Moderator put the question to refer the "overtures" to the presbyteries to vote, and declared it carried. The vote was unanimous.

Fifteen minutes were then spent in devotional exercises. The Moderator read the Psalm containing the words most appropriate to the occasion, "Behold, how good and pleasant it is for brethren to dwell together in unity," and the hymn, —

"All people that on earth do dwell,
Sing to the Lord with cheerful voice,"

was sung. Dr. R. R. Booth, at the request of the Moderator, led the large audience in a fervent prayer for the blessing of God upon "the whole estate of God's kingdom," and pronounced the benediction.

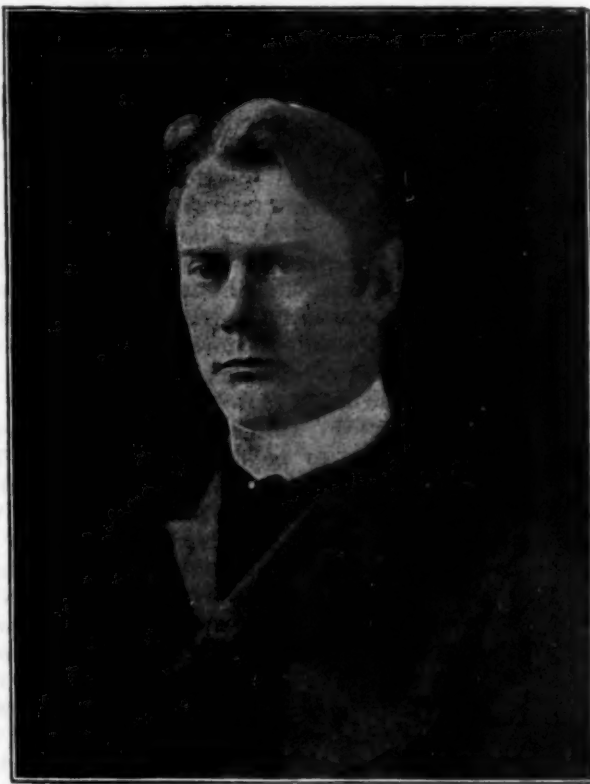
During the afternoon of Thursday a report was read from the committee on Temperance, and strong action was taken in support of temperance principles. The stately and imposing Presbyterian Building in New York city also came under review as to its finances, and encouraging progress was reported as having been made toward reducing the debt on the massive structure which houses so many boards, bureaus, and other useful agencies and enterprises. Routine business filled in the chinks of the afternoon session, interspersed with much quiet conversation among the commissioners regarding the

Issue of the Revision Agitation

The Assembly has not yet recovered from surprise at its own action. Many words of mutual congratulation were exchanged over the amicable way in which an important and sane decision had been reached. The Presbyterian Pelee has rumbled more or less for some time, and every now and then has emitted some forked lightning, but it has not yet blown its head off. There are a few "ultras" left who profess to believe (or hope) that the report on the Revision Overtures will be torn into shreds among the presbyteries, but the prevailing prophecy is that the propositions will substantially go through and be favorably endorsed by two-thirds of the presbyteries, and so ratified into organic church law, before the next Assembly — which may meet at Cleveland or Los Angeles, more likely the latter. If two-thirds of the presbyteries should not ratify the Overtures, the work of two years will be lost except for its educational effect upon the church. The whole Revision action of Thursday shows how sensible sensible men can be when they want to!

The daily papers are making a good deal of what they term a "dramatic incident" of the morning session, when towards the close of the discussion, and after one man only — Rev. Francis L. Goff, of Kentucky — had spoken against Revision, ex-Congressman F. G. Frailey, of Florida, despite the eagerness of the Assembly for a vote, insisted upon being heard, and ascending the platform delivered a pathetic plea against what he considered iconoclastic work of the most regrettable character. Tall, erect,

gaunt, evidently suffering from weariness or weakness, the courageous Southerner, in a strain that was quaintly flowery as though reminiscent of a past oratorical age, while his voice broke and his frame quivered, declared: "Fathers and brethren, I feel that the old faith is slipping away — that this is the entering wedge; and how far it will go none of us can tell. I feel that this is the beginning of the end!" At this point, while the sad-faced brother was withdrawing, Dr. Van Dyke hard-heartedly yet humorously exclaimed: "Fathers and brethren, are you ready for the end?" The "end" of the Revision debate speedily came, as already recorded. Probably the Southern brother in one respect spoke better than he knew, or than many of his auditors now realize. The action of Thurs-



SENATOR ALBERT J. BEVERIDGE

day will not be indeed the beginning of "the end" of the Presbyterian Church, but it will probably prove finally to have been the beginning of the beginning of a new era of efficiency and progress. The changes thus far proposed are comparatively insignificant, as is proved by the fact that both conservatives and liberals could agree upon them, but what is adopted as a Declaratory Statement today will doubtless be expanded into a substitutional standard tomorrow. But the time will never come — so we hope and believe — when the great Presbyterian Church, with its million communicants, will cease to be evangelical, or fail to love and emphasize the doctrines of the Cross.

Thursday evening, at that magnificent hostelry, the Waldorf-Astoria, the Presbyterian Social Union entertained the commissioners and other guests to the number of two thousand. The mayor, Hon. Seth Low, made a speech of welcome on behalf of the city, Dr. Van Dyke replying for the Assembly.

Friday morning was occupied very largely by routine meetings and by synodical committee meetings. A report on Sabbath observance was received, and action taken in favor of a proper observance of the Lord's Day. The Board of Church Election reported through Dr. A. C. McMillan, one of its secretaries, and the report was received and adopted. The cause of Church Election was further advocated in a carefully argued speech by

Dr. Erskine White, the senior secretary.

Considerable stir and amusement was caused by the reprimand administered by the Moderator to those (rather numerous) members of committees who appeared not to know that it was their duty to report for service in the designated committee-rooms. He declared that while it was very nice to have "a good time," the members of the Assembly should see to it that their good time did not interfere with pushing the work of the Assembly forward. It should be said, however, in extenuation of the seeming neglect of committee work by the commissioners, that the new "Peoria plan" of "synodical committee" organization and action has thrown the committee work into temporary confusion.

All the commissioners wear a blue button in the lapels of their coats. The color of the buttons, however, is not quite dark enough to suit the "true blue" shade of historic Presbyterianism. But then the theology was made at Westminster, England, and the buttons were probably manufactured at Newark, New Jersey.

On Friday afternoon important action was taken looking toward co-operation with the Episcopal Church in initiating a concerted movement among all the denominations relative to

Divorces and Remarriage,

with the purpose of so affecting public opinion that uniform legislation may be enacted by the States which will conserve the family institution and preserve the sanctity of the marriage bond. Three resolutions were offered — the third resolution enlarging upon the "many perils to family life in our time, the growing ease and frequency of divorces upon trivial and unscriptural grounds," and requiring of all Presbyterian ministers that they "exercise due vigilance before the celebration of a marriage to ascertain that there exists no impediment thereto as defined in the Confession of Faith" — and were unanimously adopted. Rev. Dr. McIlvaine, of Baltimore, declared that the divorce evil was more dangerous than the evil of intemperance, because it was more insidious.

The Presbytery of Porto Rico was formed, and attached to the Synod of Iowa. It was announced that the Twentieth Century Fund has received over \$7,000,000. By the aid of the fund mortgages have been lifted from 1,000 churches. A report on theological seminaries, presented by Rev. J. R. Riggs, D. D., of Auburn Seminary, deprecated the spirit of suspicion with which seminaries are regarded by many in the church.

Friday evening a meeting in the interest of Foreign Missions was held at the Fifth Avenue Presbyterian Church, presided over by Rev. Dr. J. Ross Stevenson, and another in behalf of the temperance cause at the Central Presbyterian Church, Dr. D. Stuart Dodge acting as presiding officer. At the first-mentioned meeting, which was far better attended than the second, Rev. Graham Lee, pastor of 26 churches in Korea, made an interesting address, stating for one thing that in Korea from five hundred to one thousand persons turned out for the weekly prayer-meetings in one city. Yet in Korea nine years ago there was not a single Christian!

The Fraternal Addresses

delivered on Saturday morning in behalf of the Methodist Episcopal Church by Rev. Dr. J. M. Buckley and Senator A. J. Beveridge made a very pleasant impression on the Assembly, and were received with much applause. Dr. Buckley spoke with great fire and force and evoked much enthusiasm. [His address, in full, will be found

[Continued on Page 701.]

THE FAMILY

WHEN THEY MARCH NO MORE

HELEN M. RICHARDSON.

Each year the ranks grow thinner,
And the halting steps more slow;
Each year the eyes grow dimmer,
And the flag waves to and fro
Over a band of heroes
Who, to muffled beat of drum
Or to stirring blast of bugle,
Some day will refuse to come.

And the young feet that now hasten
To the woodland and the dell
For the buttercups and daisies
And the lily's drooping bell,
Into rank and file will gather—
Sons of Veterans, true and brave—
Who will ne'er forget their duty
To keep green each soldier's grave.

Waltham, Mass.

A MEMORIAL DAY AGREEMENT

MARY A. SAWYER.

THE auction was over. Martha Turner, driving home to the adjoining farm, found herself questioning the mercy of God.

"Why has this happened to Jacob Monroe? Why was Hannah Jane taken from him three years ago? Where is God's love in all this?" she said, bitterly.

She reproached herself presently: "You ought to be ashamed of yourself, Marthy Turner! God knows best. And if there is dying and parting and sorrow in this life, there'll be an eternity of happiness to make up for it."

She stepped briskly out of her wagon when she reached her home. "Here, Tim!" she called.

Tim came promptly. An auction was a rare event. All the morning he had been wondering what she would buy.

"You've got a lot of kitchen things here," he said, presently.

"Yes; handle them carefully. It'll be Memorial Day a month from today. If the auction had come that day, it would have been awful hard on him to have to get out of his home. It is just like taking his life to get out of it any day."

Martha went into the house as she spoke, her arms laden with baking dishes. She had gone early to the sale. "No one shall have Hannah Jane's tins," she had thought. "I'll have every one of them if money can get them."

Tim looked after her with wonder in his eyes. "What did she buy all these pots and pans and kittles for? And a sight of pie-plates and pudding dishes, too, an' her own kitchen as full of her own as ever I see!"

He fell to musing on the uncertainty of earthly possessions, when, later, he led the horse into the barn and unharnessed him. From where he stood he could see through the mist the farmhouse, sold that day to the highest bidder.

"It's pretty rough on the old man," he said to Dobbin. "After living there all his days he has got to be boarded out by the selectmen; and all because he signed notes for his nephew, who jest up an' died the very next week after he'd signed 'em. An' so he gits sold out of his home."

Martha Turner directed the affairs of her household with a heavy heart the

next day. In the late afternoon she put on her second-best bonnet and went out of the kitchen door. Tim, at work in the garden, watched her as she went down the lane. "She is going down the road to Fletcher Cummings' to see how the old man is standing it," he said.

"Down the road" to Fletcher Cummings' house was a walk of two miles over a dusty, unsheltered street. Martha plodded on resolutely, unmindful of the sudden, sultry heat of the afternoon. Her heart ached. Dust, heat, long miles, were as nothing in the anxiety which possessed her thoughts. She must see for herself the sort of room Jacob was to live in, must hear from his own lips the sort of food he had had during these long, lonely hours.

She came back to her home in the early twilight. There was a redness about her eyes which her faithful kitchen-maid at once reported to Tim. "She has just been crying her eyes out over that poor old man," she said, wiping her own eyes with a corner of her apron.

Tim groaned. "It's turrrible hard luck for him to have to go to Fletcher Cummings' house to be boarded," he said. "He's that mean an' stingy the town's poor don't get more'n crow's pickin's."

"I wish mistress had taken him."

"Mistress!" repeated Tim. "He wouldn't have come here to be boarded out, an' he's too proud-sperited to come 'thout his board was paid. He'd rather starve down to Cummings' than to have mistress give him his keep. I would, I know."

"An' I wouldn't," replied Nancy. "His wife an' him an' her has been jest like brother and sister all these years, an' he hadn't ought to have no sech feelings."

"He's paid his taxes, an' now he'll get 'em back in part," explained Tim; "but he hasn't paid mistress nothing, and it would just be taking charity from her. No, the poor old fellow is too much of a man yet to take a woman's charity. You might, being a woman yourself, but he wouldn't. No, sir!"

"Well," again wiping her eyes, "he won't live long down there. He'll starve to death pretty soon. If old Fletcher Cummings is mean, Mis' Fletcher Cummings is meaner. Her food ain't fit for pigs to eat!"

"I guess that's so. But, perhaps, being so upset in his head, the poor old fellow won't mind it so much as some folks would."

"He'll die. That is what he'll do," repeated Nancy, dolefully.

In the weeks that followed there were many signs that Martha Turner was greatly disturbed in her mind. From every visit to the Cummings farm she returned visibly distressed and irritated; and Nancy, picking up a crumb here and there, told Tim that it was just as she had prophesied—the Fletcher Cummingses were starving their new boarder.

"Mistress takes nice fresh eggs to him every time she goes, and pats of butter, and other things," said Tim.

"And they eat them! He don't, I know! And that is what is worrying her to death."

Tim shrugged his shoulders. "She won't die," he said; "and she won't let Fletcher Cummings' folks cheat him out

of her food. She'll fix things some way, don't you fret!"

There was a deeper frown than usual on Martha's forehead when, on the day preceding Memorial Day, she returned from the Cummings farm. She spoke to Tim as she crossed the pasture lot.

"I shall want you to harness up tomorrow morning and drive down to Fletcher Cummings'. Mr. Monroe will be ready to come back with you. It is too far for him to walk, and I told him you would be there by nine o'clock."

"I'll be there prompt."

"After that, after your chores are done, you can have the day as usual."

"Thank you, mistress," said Tim.

Martha proceeded to the house. Going up to her room, she locked the door. "I'll have it out now!" she said. "I'll decide; and I'll keep to it!"

Ten minutes later she went downstairs. "I'll do it," she said. "It is the only way."

Memorial Day dawned slowly for the man who had lain awake all night, saying to himself, "I shall see her grave tomorrow. Marthy'll take me."

Tim came early for him. He explained it carelessly. "I'm going off for the day, and Nancy said you could finish your breakfast at our house." Jacob's lips quivered when Tim drew up at the kitchen door. Martha bustled out to greet him, and Nancy followed, a beaming smile of welcome on her face.

"We're through breakfast," said Martha, "but Nancy has some hot cakes for you, and you must drink ever so many cups of coffee—Nancy, where's the maple syrup?—and then you'll like to go out and see how fast the garden things are growing."

He obeyed her as a child would; and when he had eaten enough to satisfy her, he took the pipe she lighted for him, and went out into the garden. Martha looked after him for a moment before turning back to her work. When she spoke, her voice trembled. "Now," she said, "we'll get these breakfast things out of the way, and then you may put on your best clothes and go for your holiday."

"There is the dinner to get," objected Nancy. "I'd as lief go this afternoon."

"I can get the dinner alone. He won't be in till noon. Poor soul! he'll walk over to the old house as soon as Tim gets out of sight."

"He is terrible pinched-looking. Cummings' folks has most starved him."

Martha made no reply; and in a few moments Nancy left the kitchen.

At half-past eleven Martha went out into the garden. No one was there. She passed through it into the orchard, fragrant with the blossoms of May, and beyond, into an open field. She lifted a horn to her lips and blew a loud, strong note. Watching closely, she blew another, and yet another; and then, from the broad step by the kitchen door, she saw the figure of a man arise and wave his hand.

She went back to the house. The old familiar signal had brought tears to her eyes. He was there! He had been there all the morning. She busied herself about the stove when, a half-hour later, he entered her kitchen.

"I hope I haven't kept you waiting," he said, falteringly.

"Not a minute! I am roasting lamb for our dinner, and lamb needs a sight of cooking. If you want to wash your hands, you'll find plenty of water and towels in the wash-room. I'll be dishing things up. You needn't hurry a mite."

Her matter-of-fact voice quieted his agitation, as she meant it should, and he took his place at the table in a calmer mood than she had expected.

Martha's cheeks were flushed. It was the hot stove, he thought, noticing them. But Martha knew that it was the hard task that lay before her which had so deeply dyed them.

She did most of the talking. There were the trifling details of the ploughing and planting to tell him, and there were many bits of neighborhood gossip which she revived and made much of, to cheer him.

When the meal was over, she lighted a second pipe, and he sat down upon the doorstep. She came out after a time and sat down beside him. Her cheeks were still flushed, he noticed.

"You tired yourself all out getting up such a big dinner," he said, chidingly. "Why don't you go in and lie down and rest yourself?"

"I'm not tired. And, by-and-by, we'll drive down to the cemetery. You'll like to go, and I must. I haven't missed it since they first kept Memorial Day. I took apple blossoms and white clover that day, and I've taken them ever since. It seems to me as if poor William would think I had forgotten him if I didn't carry them. Poor fellow! he was only twenty when the rebels shot him."

"I know. I'd have gone myself if it hadn't been for father's being so helpless with that shock he had just had. Mother cried, I remember, and said it was my duty to stay with her and help her take care of father."

"And so it was! Many's the time Hannah Jane spoke of it. She said you were more of a hero to stay, than if you'd left your poor old father. And so you were."

Jacob's face flushed. "Did she say that of me? Did she really think so?"

"She did. And I think so, too. It was different with William. Our father was a well, strong man. It broke him down, though, having the poor boy shot in his first battle."

"I mind it. He was a brave, handsome lad as ever went into the army."

"He was handsome in his coffin. We covered it with the apple-blossoms he always liked to bring into the house for mother's posy, Lucy and Sarah and I. And now they're all gone, and I'm here alone."

Jacob put his hand on hers. "Hannah Jane used to say she couldn't understand why they were all taken away. I was thinking, over there, this morning, that you'd had a sight of courage to bear up under it as you have, all these years."

"It hasn't been courage; it has been work. I've had to look after things and keep my mind on the farm, but I've missed them just the same. If it hadn't been for Hannah Jane, I don't know what I should have done."

"And now she has gone, too. Well,

Marthy, maybe it won't be long before we go, too."

"Maybe not," in a voice as husky as his own.

A few moments passed in silence, during which Martha's thoughts reverted to the task before her. Was this the time, or would it be better to wait until they had been to the graves of their loved ones?

"Marthy," said Jacob, "do you think your folks and Hannah Jane know anything about us?"

"Of course they do. Why would they be any different now from what they used to be? They wanted to know all about us then, and they want to know all about us now. And they do know it. They get word, somehow. You can trust the Lord for the way. He knows all about us, and He has it told to them."

Jacob looked at her with earnest, longing eyes. "Are you saying that to comfort me, or do you really believe it?"

"I believe it. They'd be unhappy in heaven itself if they couldn't hear anything about us; and don't you suppose the Saviour would know what was troubling them? Why, Jacob, it isn't common-sense to think that, after comforting everybody when He was on earth, He'd stop doing it when He went back to heaven. He tells them. Don't you worry about their not knowing. They do know!"

"Maybe they do. It looks reasonable, the way you've figured it out."

"I know it is so. It would be just like Him to do it, and He does it."

She rose as she spoke. "I'll go and pick the apple-blossoms now. You can sit still and rest, or you can help me."

"Wait a few minutes. I want to tell you something Hannah Jane said. It was just four years ago. It was after you had gone home. It was Memorial Day, and you went to the cemetery with us, and then you stopped to tea."

"I remember. It was her last Memorial Day here. What did she say, Jacob?"

"If I hadn't lost the farm and everything I had in the world, I could tell you better, Marthy. I've got to tell it, though, anyway. I promised her I would, you see. 'Jacob,' said she that evening, 'if you should outlive me, I want you to ask Marthy to take my place. I want your solemn promise, Jacob.' And," his voice trembling, "I promised her solemn, Marthy."

He waited a moment. Martha had turned her head away from him.

"I've told you, Marthy," he went on, "but if she had known how things was to be, she wouldn't have made me promise. I know that. She wouldn't have wanted a pauper to ask a woman with a big farm. I've told you, because I want you to know just how much she loved you. That's why, Marthy."

"I'm glad you have told me," said Martha, turning and facing him. "And I'm glad she thought of it. She knew we'd got to grow old, and she thought we could take care of each other. And so we can."

Jacob stared at her. She laughed.

"Don't you want me to look after you, or are you afraid I'll be a sight of bother to you?" she asked.

"But, Marthy, I ain't — you know I ain't wuth a cent."

"She didn't want me to take her place with your money. She wanted me to take her place with you. And you and I must do what she wanted us to do. So that's settled."

"But — Marthy, I — you" —

"You have lost your farm, and I haven't. Is that what you want to say? What difference does that make, I'd like to know? If it was the other way, you wouldn't think it made a mite. And it doesn't. So now we'll go and pick the apple-blossoms."

But Jacob did not move. Looking at him, she saw tears in his eyes. She sat down again beside him.

"Jacob," she said, gently, "you and I are two people past middle life, and we have known each other a long time. We like each other, and we respect each other, and we can help each other in a great many ways. I can never be like Hannah Jane to you, but I'll do my best to make you happy. And you'll be a sight of comfort to me. I've missed you terribly all these weeks; and, to tell you the honest truth, I had made up my mind to ask you, today, if you wouldn't come and live here as my husband."

Jacob started. "You hadn't! Say that again, Marthy!"

"I meant to ask you, this very day, to marry me," repeated Martha.

"My sakes!"

"Yes," firmly. "I've missed you, and I shall need you when I'm a bit older. I don't say 'twas easy to make up my mind to it, for I've lived here alone a long time, and I'm set in my own ways; but I have been turning it over and thinking about it, and I decided at last that I'd ask you and see what you thought about it. I'm past sixty, and when I'm a good bit older I may be sick and troublesome, so I want you to think it over. I was a bit hasty just now, maybe, but I was so glad it was her wish, and so glad I hadn't got to ask you. You can turn it over in your mind, Jacob, and let me know what you think about it."

Jacob put his hand on hers. "I've had three lonely years to turn it over, Marthy. I guess I don't need any more time. And if it hadn't been for things going so dead against me, I'd have told you last year. Marthy, I'll try to be a good husband to you."

Martha stood up. From his tone she knew the hope of being useful to her was driving out the bitter taste of his poverty.

"You'll be a sight of comfort to me. I know that," she said. "And we'll jog down hill together a good deal better than we would separately. So it's settled. And," looking up, "if it is a happy Memorial Day for us, think how happy hers is! She'll know we are going to do what she wanted us to do; and she'll be glad for both of us."

"Yes, Marthy, she will."

On the day of their marriage, Martha handed a paper to Jacob.

"What is it?" he said, searching for his spectacles.

"It is brother William's wedding present to us."

He found his spectacles and put them

on. He opened the paper and read a few words.

"Marthy!" he gasped. "Marthy, you hadn't ought to ha' done this! You've robbed yourself, Marthy, for —"

Martha interrupted him. "Do you think I'm going to have stranger-folks' cattle jumping the fences and getting into our fields? 'Sides, I bought it the day 'twas sold. I wasn't going to have folks talking about it, so I told John Jones the day before to bid it in. He didn't want it for himself. He's ten years older than we are, and his boys are all possessed to live down to Boston, so he can't farm more'n his own place. It went cheap, too. The good Lord sent that pouring rain, and there wasn't nobody there but the neighbors. And you'll get more interest on the money than the bank paid me."

She glanced at Jacob, and went on talking. His heart was too full for speech, she saw pityingly.

"I'd have bought the furniture, too, if I could have managed it. But I know just who has got it, and I guess when I drive round and tell them what you want to do with the house, they'll put it back, and be glad to do it."

She looked again at him. He met her eyes and tried to smile. "What am I going to do with it, Marthy?" he asked, brokenly.

"Well, you can farm right up to the door, if you want to. But I thought Hannah Jane and brother William would like it if you offered to give the house, rent-free, to some o' the folks that pick up poor children from the gutters and send 'em into the country to get well and strong. John Jones' Samuel can manage it for you. Maybe the church he joined last year would be glad to use it. They'd send a deaconess to look after the children, and if we can't keep 'em in garden truck an' eggs an' lamb an' milk, it's a pity. 'Sides, the neighbors will send in things when they get interested. They ain't none of 'em mean but one; and they'll give back the furniture. You can let the folks stay the year round, 'f you want to."

"Hannah Jane was fond of little folks, and so was brother William," she added. "I s'pose they'll tuck on some outlandish name to the house, but we needn't mind that. We can call it Hannah-Jane-and-William's Memorial Home, if you like the sound of it. I do. And I know it will please Hannah Jane to have children eating good, hearty food in her kitchen."

She put her hand on Jacob's arm. He smiled, and his lips moved. She caught the whispered words: "The Lord took away. The Lord hath given — good measure — heaped up — pressed down — running over. Blessed be the name of the Lord."

Boston, Mass.

Doing a Good Business

A WOMAN while shopping the other day thoughtlessly picked up an umbrella belonging to another woman, and started to walk off with it. The owner stopped her, and the absent-minded woman, with many apologies, returned the article. The incident served to remind her that they needed some umbrellas in her own family, so she bought two for her daughters and one for herself.

Later in the day, when she was on her

way home armed with the three umbrellas, she happened to glance up, and saw, directly opposite her in the car, the very woman with whom she had had the unfortunate experience in the morning.

The second woman stared at the three "gamps" very hard for several minutes, and then, with a significant smile, she leaned forward and said, in an icy tone: "I see you have had a successful morning!" — *Epworth Herald*.



THE EPWORTH RECTORY

Here is the old Epworth Rectory as it appears to the Epworth Leaguer today. The photograph from which this electro was made is an amateur kodak picture taken by Rev. L. H. Dorchester last summer. The view is from within the high walls enclosing the rectory grounds. A fine tennis court is marked upon the spacious lawn in the foreground, where the numerous Wesley boys and girls undoubtedly enjoyed their sports years ago; while to the left of the rectory are flower and vegetable gardens. The two groups in this picture are not without interest. On the right are members of the family of the Church of England rector still residing here as of old. The other group of three ladies is made up of modern Epworthians, the central one being a Leaguer from New England — Mrs. L. H. Dorchester — the other two from Old England — twin sisters, daughters of the Wesleyan pastor at Epworth, whose parsonage is not far from the old rectory. What hath God wrought during the two centuries since our John was born in this fine old manse!

BILLY OF COMPANY C

ADELAIDE LUND.

UP the village street they marched, a wavering line of seven. Billy Kingston led the scanty troop, carrying Old Glory. Billy squared his shoulders under his old army coat and held his face straight to an eye-front position, albeit occasionally he stepped haltingly. He had aged rapidly these last years, but today, with few lapses, under the spell of fife and drum he stood erect, a soldier. A tiny flag was fastened boyishly in his cap, and on his breast a button in three immortal colors.

Billy was the pride of the grizzled warriors, who saw him, ever, under the guns of Meade, his face flashing courage, planting the old flag. And a chance visitor to Greely could scarcely regain the main line without taking away with him a somewhat vivid picture of Billy's share in the Battle of the Wilderness. "A soldier from the ground up," they reiterated, "but queer. Think of a man like Billy living alone all these years! We never understood it, but he changed from a happy-hearted boy into a glum, hermit-like man in a single night. Why, the night he entered the village, back in '64 — after we'd thought him dead for months — he was so happy we just couldn't hold him. But the next morning he had veered into a sullen sort of creature, and so he has remained ever since. Perhaps if a man is a soldier, that's the end of it, and he can't be happy or a success at anything else, any more than Sheridan's charger could keep his spirits in front of a plow."

As they passed the village store, Billy's veterans were reinforced by squads of men wearing regalias, or bearing implements of trade; behind these last the Woman's Relief Corps; while in front of the white meeting-house on the hill the Sunday-school children waited, laden with apple blossoms

and wild flowers to bring up the rear.

The procession moved slowly along the grassy, undulating road, encouraged by small talk and music. But the hoary-headed seven in front, led by Billy, forgot the present; they heard naught but the roll of the drum, and only remembered their old comrades within the little enclosure at the end of the route.

The rustic gate was open, and they filed in among the graves under the pines. The

women and children knelt among the mounds with wreaths and flowers; the veterans stood uncovered, and the wild birds hushed their songs while the chaplain lifted his scarred face to the sunshine and thanked God for a land of peace. A few words he said of his fallen comrades, but mostly he spoke of the living present — urging in rough words that old wrongs be forgiven and parted friends be reconciled, while he looked along the thin line of blue and rested his eyes steadily on Billy. And then the birds took up the prayer and set it to music, and sang it all over again. Billy's eyes turned from his chaplain's, and traveled slowly across the line of slabs till they met those of a faded little woman in black; whereupon the daisies opened yet wider, and nodded knowingly to the buttercups.

The last wreath was placed, and the last word said, and the procession straggled homeward, leaving the color-bearer behind. Beside his brother's grave he stood, and for the first time in more than a quarter of a century he spoke his brother's name: "Perhaps, Herbert, after all I have been too hard on you all these years; perhaps you couldn't help it — you couldn't help loving her, I suppose, and it may be you didn't know how much 'twould hurt me. Perhaps, too, I ought to have seen it was natural that she wouldn't wait for a 'dead man.' And when I got back home and found you two married, I should have been content and happy-like, perhaps. I begin to see it most clear now, but it took so long." And Billy knelt under the pines and said the prayer he had struggled to speak for a lifetime.

Presently the stars came out, and Billy watched the low moon rise over the Soldiers' Corner — "The same as looked down on Susan and me in '62," he whispered, and the night wind lifted his hair.

A footstep startled the little living crea-

tures into silence, and through the long aisles of pines he saw her approach—Susan, Herbert's widow. She leaned across the mound and spoke to him; and beneath the young moon two elderly people held each other's hands, and because it came so near the end, it was dearer to them—their happiness.

"No more parting, dear," he said to her.

Was it an illusion, or did they see Herbert just then under the misty pines, smiling? Was it only the wind singing through the needles, or did Herbert's voice reach out comfortingly? The old couple will never believe it was not his voice and his presence, but Company C smiles at such elderly fancies.

They closed the rustic gate and left Herbert and his company with the wild flowers keeping guard, and together, hand in hand, walked to the home of the farmer-chaplain.

Boston, Mass.

MEMORIAL DAY

She saw the bayonets flashing in the sun,
The flags that proudly waved; she heard
the bugles calling;
She saw the tattered banners falling
About the broken staffs, as one by one
The remnant of the mighty army passed;
And at the last
Flowers for the graves of those whose
fight was done.

She heard the tramping of ten thousand
feet
As the long line swept round the crowded
square;
She heard the incessant hum
That filled the warm and blossom-scented
air—
The shrilling fife, the roll and throb of
drum,
The happy laugh, the cheer. Oh, glorious
and meet
To honor thus the dead
Who chose the better part,
And for their country bled!—
The dead! Great God! she stood there in
the street,
Living, yet dead in soul, and mind, and
heart—
While far away
His grave was decked with flowers by
strangers' hands today.

—RICHARD WATSON GILDER, in "For the Country."

ABOUT WOMEN

—The *Woman's Journal* says: "Mrs. Mary A. Livermore has been confined to a dark room for the past four weeks, suffering with an ulcer on the ball of the left eye. At last accounts there was an improvement, but it is likely to be some time before she can use her eyes again. When Mrs. Livermore is temporarily disabled, many good causes miss the help of a strong champion and never-failing friend. All over the country the hearts of men and women whom she has helped will be with her in that dark room."

—Miss Mary Morton, youngest daughter of the former Vice-President of the United States, devotes the greater part of her time and of the income of the real estate which, like each of her sisters, she received from her father on her debut, to efforts for the benefit of unfortunate children of New York city. Just now she is very busy establishing a home at Rhinebeck on the Hudson for convalescent children from the New York hospitals.

—At the New York Central R. R. ticket office at Canandaigua, N. Y., all travelers must purchase their tickets from a woman. Miss E. Ransom has occupied that particular office for sixteen years, and has been in the employ of that railroad company in some capacity since she was a young girl in short skirts. It is well to know that no "influence" has kept her secure in the position, but that the great New York Central Railway Company has never wanted to part with her valuable services. Not another official is now in command who was there when she began.

—Chinese girls are to be employed as telephone operators in San Francisco. The large number of Chinese wishing to use the telephone in that city long ago made it necessary

to have a central station where the operators speak Chinese. These positions have heretofore been held by men, but the company finds that girls answer the purpose better. Intelligent girls will be procured from the missions, and a matron will be engaged to see that they are properly protected. An interesting feature of their duties, it is said, will be the making of tea, since Chinese etiquette requires that customers should be entertained while waiting for the public telephone. — *Woman's Journal*.

—The novel sight of a young lady working with mallet and chisel over a tombstone may be witnessed in Windsor, Canada, any time during week days, says the *Detroit Free Press*. The engraver is Miss Alice Rigg. It was six years ago that Miss Rigg first began to work with the chisel. She used to look after her father's office after school. One dull evening, at a loss for something to do, she picked up the shop tools and chiseled away for pastime. The ability and cleverness with which she handled the instruments surprised her father. She liked the novelty in connection with the experiment, and it was not long before she did the most of her father's engraving. Now she is his sole engraver. She dons the heavy canvas apron used by the men, and works out in the open with her father. "I like engraving, and that's why I am chiseling here today," said Miss Rigg to a reporter. "I would much rather work with the chisel than do housework."

BOYS AND GIRLS

THE UNMARKED GRAVE

N. A. M. ROE.

IT is up among the hills, this mound. No soldiers bring flowers. It has no marble headstone, and the record of its occupant is kept only in the heart of an aged woman; but on this tablet it is written in golden letters that death alone will efface. A tall pine with towering pyramid stands to mark the spot. Just a little below, violets bloom in the spring, and further down towards the river tangles of wild azaleas fling forth an incense that surrounds all the hill where sleeps some unmarked hero.

The villagers know all about this grave, and some have shed many tears over the story connected with it. Let me tell it to you.

It all happened years ago when the country was rent with strife, when brother fought with brother, love was thrown to the winds, and anger and hate filled all hearts where peace should have reigned. Mother Harlow's son wore the blue—just a boy, with beardless face, bright eyes and a step whose elasticity the weariness of long marches could not tire. His hair—you never saw sunshine brighter than the rings that, on a hot summer day as he wrought in the hayfield, curled about the blue-veined temples. He worked the little hillside farm, and his mother kept the house. He talked of a college training, and studied at night, for though he vowed he would never leave his mother alone, he hoped some way might be provided for her care while he should be away.

Robbie went to war. Mother Harlow bade him God-speed, and with dry eyes and smiling lips stood at the cottage gate and saw him turn the corner beyond the elm tree. The heart weeps tears of blood sometimes when the eyes are dry.

All went well for weeks and months. Letters came and went with considerable regularity. The end of the long conflict seemed almost at hand, and then—then came that awful battle-field where thousands of our boys went down in the tide

of blood. Robbie was one of them. The day was lost. A young lieutenant whom Robbie had declared he would adopt as a brother, because he had a mother while the young man was an orphan, sprang to support his friend when he saw him fall.

"No use," said Robbie. "Save yourself."

"Can you hang to a horse?"

"If I had one."

The Captain's gray charger was coming with dilated nostrils and snorting breath. Lieutenant Day sprang to his head, and with hands of steel and shout of command brought the animal to a restless dance. The frightened steed would not wait, and two of the company held him while Robbie was hoisted to his back. With a groan he half fainted. "Hang on for your life! I'll keep up if I can," and with a spring the horse and his burden were away. Lieutenant Day ran too, but he could not keep the pace. Robbie's hands were twisted in the gray mane, his legs hung helpless, his side dripped blood, his yellow hair was red from a scratch on one ear, but still he groaned at every bound of the animal. He lost himself at times, but the intense pain woke him to consciousness again. After the fleeing soldiers they followed, and by and by some one recognized horse and rider, and the hospital received the latter.

The horse had been wounded also, as was found later. He limped pitifully, but as he belonged to the absent Captain they tried to care for him, and in a few days he seemed good as new except for the lameness. The Captain's name was with the dead. Robbie was carried with the rest of the wounded who had escaped from the field to one of the regular hospitals. His mother was summoned, and when she came she not only looked after Robbie and a half-dozen others of his company, but she found time to pet the horse that had saved her boy from death in one of those noisome prison-pens, whose reality was so much more dreadful than any story could be.

Robbie died in the hospital. His body, wrapped in the flag he defended at cost of life, was taken to the village, and in the shaded cemetery where birds and blossoms beautify the country he died to save, he lies asleep. There are still some of his old comrades who come each Memorial Day, and, kneeling, place wreaths beside the flag which droops over the grave of every soldier who rests beneath the sod.

Mother Harlow helps to make the wreaths that the soldiers place; she works with the widows and wives; she helps the sons and daughters of veterans; and then, when all is done, she goes alone to this one mound on the hillside where an old lame horse, once gray, but when he died faded almost white and stiff and sore with age, lies under the green turf. It is the Captain's charger.

A great gray bowlder, a monument which Nature has decorated with lichens and wild clematis, stands at the head of the mound; a red rose flings out its soft sweetness from the foot, and a little beyond are the white birches where the wind tells, summer and winter, the same old story. Others may forget, but never so long as Mother Harlow lives will that place be devoid of its tiny flag and wreath on Memorial Day.

Worcester, Mass.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson X

SUNDAY, JUNE 8, 1902.

ACTS 15:22-33.

THE COUNCIL AT JERUSALEM

I Preliminary

1. **GOLDEN TEXT:** *Stand fast therefore in the liberty wherewith Christ hath made us free.* — Gal. 5:1.

2. **DATE:** About A. D. 50.

3. **PLACES:** Antioch in Syria and Jerusalem.

4. **HOME READINGS:** *Monday* — Acts 15:1-11. *Tuesday* — Acts 15:12-21. *Wednesday* — Acts 15:22-33. *Thursday* — Gal. 2:1-10. *Friday* — Gal. 6:7-18. *Saturday* — Phil. 3:1-11. *Sunday* — Gal. 5:1-14.

II Introductory

A serious crisis had been reached in the history of the church. The Hebrew Christians were unwilling to recognize the fellowship of Gentile converts who had not consented to the rite of circumcision. Some of these legalists, who hailed from Judea, made trouble in the church at Antioch by insisting that the new disciples could not be saved unless they conformed to the Mosaic ritual — "thus making Christianity a mere branch of Judaism and tending to the error of justification by works." Their arguments were strongly contested by Paul and Barnabas, and as the question threatened the unity and peace of the Antiochan communion, an appeal was taken to the church at Jerusalem. Paul and Barnabas were selected to present this appeal. Passing through Phenice and Samaria on their journey, they brought great joy to the brethren whom they met by the announcement of the conversion of multitudes of Gentiles. On arriving at Jerusalem they were welcomed by the mother church, to whom they narrated the story of their labors and of the wonderful results that had followed, and submitted for their decision the disturbing question which had arisen. There were Pharisaic Christians in this body who responded at once to this challenge. They "rose up" and insisted that observance of the Jewish law was indispensable to salvation — that it was absolutely needful to circumcise the new converts and to command them to keep the law of Moses. They practically informed Paul that his whole course of procedure had been a mistake, and that Titus, who had accompanied Barnabas and himself "as a sample of Gentile Christianity," was outside the pale of salvation because uncircumcised. The question was evidently of so weighty a character that "the apostles and elders came together to consider the matter." With these, and especially with James and Peter and John, Paul had several private conferences (Gal. 2), and succeeded in winning them to his views. When the council met, therefore, the missionaries were vindicated and justified in their course. Peter, Paul and Barnabas took part, but it was the austere James, the brother of the Lord, on whose decision the controversy turned. No judgment could have such weight with the Judaizing party as his. And when he solemnly declared

that the Mosaic rites were not of perpetual obligation, and adduced from Amos a passage to prove that Christianity is a fulfillment of Judaism, the assembly were willing to agree that the Gentile Christians should not be required to come under bondage to the Jewish law. The right hand of fellowship was given to Paul and Barnabas as the accredited apostles to the Gentiles, and a letter was written to the Syrian Church in which they were enjoined simply to "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." The report of this decision to the church at Antioch caused great joy.

III Expository

22. **Then pleased it** (R. V., "then it seemed good to") — after the advice given by James. "The expression is one often used in the official announcements of what has been decreed by authority, or of public resolutions" (Lumby). **The apostles and elders with the whole church.** — This is the earliest council of which we have any account in Christian church history. It included the laity. **To send chosen men** (R. V., "to choose men and send"). — Their election was apparently made by the whole assembly. **With Paul and Barnabas** — "that the church of Antioch might have the confirmation of the decree from the lips of others besides these two; for they might be supposed to favor especially all that was considerate towards Gentile converts" (Lumby). **Judas surnamed** (R. V., "called") **Barsabas.** — He is called "a prophet" (13:1); supposed to have been a brother of Joseph Barsabas, a candidate for the apostleship (Acts 1:23). **Silas** — subsequently the companion of Paul; called Silvanus in the Epistles.

23. **Wrote letters** (R. V., "wrote thus") — evidently in Greek. It is not consistent with Hebrew usage to begin a letter with a greeting, and end it with a "Fare ye well." **The apostles and elders and brethren** (R. V., "the apostles and elder brethren"). — The word "brother" is used in this chapter no less than twelve times. **Antioch, Syria and Cilicia.** — The geographical notice of the peoples especially mentioned in the decree of the council, gives us some idea how widely the preaching of Paul and his companions had extended, and how great had been the harvest of the Lord already in those days" (Revision Commentary).

The word "brother" has been misused as a stock-in-trade, and it has been cheapened in some quarters by a vulgar display of it, but as they used it at the first it was meaningful indeed. It accepted and reaffirmed the teaching of their Lord, "All ye are brethren." Think how far apart in wisdom, experience and influence were the members of that council. The chief apostles were there; so was the unnamed multitude of the Jerusalem church. Yet there is no tyranny or coercion; the ablest voice only their judgment, which is to be submitted, and rest upon its reasonableness. If there is a more private conference between the leaders on both sides it is only in the interest of clear and orderly action. The result, it is distinctly said, seemed good to "the whole church." And the letter that embodies it is superb in its brotherly tone. What affection, respect, sympathy and trust breathe in every line of it! These are not opponents fighting each to down the other, but brethren keeping the unity of the spirit in the bond of peace (W. E. Strong).

24. **Heard that certain have troubled you.** — These false teachers had evidently given the impression that they were authorized by the mother church to insist upon the necessity of circumcision. The church here disavows them. **Subverting your souls.** — The verb is found only here in the

New Testament. Says Prof. Lumby: "In classical Greek it is applied mostly to an entire removal of goods and chattels either by the owners or by a plundering enemy. The devastation wrought in the minds of Gentile converts through the new teaching is compared to an utter overthrow." **Saying, ye must be circumcised and keep the law** — omitted in R. V.

25, 26. **Being assembled with one accord** — R. V. "having come to one accord." **With our beloved Barnabas and Paul.** — On these heroic missionaries the council sets its stamp of approval and affection. **Men that have hazarded their lives** — "martyrs *in will*, though their lives had not yet been laid down in point of fact" (Alford). "The first Christians were not wont to praise each other in public, but on the present occasion such a witness, especially to Paul, was seasonable and appropriate. It was a public declaration that Paul's claims to divine revelations and to an apostolic mission were true, and that there was no difference of opinion between him and the twelve who had seen the Lord on earth" (Wordsworth).

27, 28. **The same things** — the things which we write. **By mouth** (R. V., "by word of mouth") — confirming all by their statements. **Seemed good to the Holy Ghost and to us.** — "The decision of the Holy Spirit, given to them as the leaders of the church, is laid down as the primary and decisive determination on the matter; and their own formal ecclesiastical decision follows, as giving utterance and scope to His will" (Alford). **No greater burden.** — "The Jews themselves could speak thus of the load of legal observances (see verse 11)" (Lumby). The council selected from these a few "necessary things" — necessary at that time and under the peculiar circumstances then existing. A few years later only one of these four restrictions was deemed necessary.

The question presses upon us: Did the Holy Spirit approve the restrictions that were not necessary? Or was the council mistaken in thinking it had such Divine guidance? Or did the Holy Spirit afterward change His mind? The difficulty disappears when we realize the nature of the Spirit's work. His is a progressive ministry, as was that of Christ whom He reveals. He, too, has many things to say, all of which cannot be borne at once. He works in

The Small of the Back

That is where some people feel weak all the time.

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the disciple's mind as He finds it, using the conditions and influences that are at hand to lead on to something better and fuller. It is not quibbling to remark that the Spirit's work is not to keep from all error, but to guide into all truth, a positive, progressive achievement in the way to which there may come much that is partial, one-sided, inadequate. Such a service of the Spirit we have a right to look for in the expanding church. Our Lord promised it to us (W. E. Strong).

29. **Abstain from meats offered (R. V., "from things sacrificed") to idols.**—Parts of the victims offered in idolatrous temples were sold in the public markets. The Jews, in the hatred of idolatry, regarded the eating of such flesh as participation in idol worship and abhorred such as ate it. The Gentile converts, on the other hand, looked upon idols as *nothings*, as nonentities, and had no scruples in partaking of meat that had been sacrificed to things that did not exist. Since, in future, congregations would be made up of both Jews and Gentiles, this restriction simply means that the Gentiles should deal tenderly with the prejudices of their Jewish brethren (See Paul's argument in 1 Cor. 8:1-10; 10:19). **From blood**—frequently used by the Gentiles at their feasts, sometimes mingled with wine; forbidden to the Jews in the Levitical law (Lev. 3:17; 7:26; 17:10-14; 19:26). Strict Jews still regard its use as an abomination. **From things strangled**—not specially mentioned in the Mosaic law, but included in the previous prohibition; strangling would retain the blood. **From fornication.**—Says Prof. Lumby: "This injunction must not be understood as simply a repetition of a moral law binding upon all men at all times, but must be taken in connection with the rest of the decree, and as forbidding a sin into which converts from heathenism were most prone to fall back, and which their previous lives had taught them to regard in a very different light from that in which a Jew would see it. The Levitical law against every form of unchastity was extremely strict (Lev. 18 and 20), and it is probably to the observance of these ordinances that we may ascribe the persistence of the Jewish type and the purity of their race at this day; whereas, among the heathen unchastity was a portion of many of their temple rites, and persons who gave themselves up to such impurities were even called by the names of the heathen divinities. To men educated in the constant contemplation of such a system sins of unchastity would have far less guilt than in the eyes of those to whom the law of Moses was read every Sabbath day."

30, 31. **Came to Antioch (R. V., "came down to Antioch")**—"Jerusalem being regarded as the chief seat of church government and the centre of authority. Throughout the Bible the chosen place is always spoken of as one to which men *go up*" (Lumby). They rejoiced for the consolation—which the epistle brought. The Jews were happy because the Gentiles were required to observe certain restrictions which in their eyes were important and essential to fellowship in worship; the Gentiles were happy because they were released from the necessity of circumcision and other vexing observances.

32, 33. **Judas and Silas, being prophets**—not in the sense of foretelling events, but in the sense of being godly men endowed with the knowledge and ability to interpret God's will. **Let go in peace**—with the benediction of peace.

IV Illustrative

1. We do well to remember that it was the missionary enterprise that saved Christianity from becoming only another

sect of Judaism; it was the preaching of the Gospel for the winning of converts that brought out its divine simplicity and its universal power. The lesson is clear. If we are to keep our Gospel strong, ever increasing in beauty and fullness, we must press it as a missionary and evangelizing religion. It must meet all the need and movement of human life, till everywhere and from all mankind it brings the witness to its perfect truth (W. E. Strong).

2. In Spottsylvania, Va., in 1863, two armies were encamped on the opposite banks of the Rappahannock, and towards night the bands played. By common consent the picket firing ceased. The Northern band played the "Star-Spangled Banner" and "Hail Columbia," and the Northern army cheered. Then the Southern band played "Dixie" and "Bonny Blue Flag," or "My Maryland," and the Southern troops cheered. At last one band struck up "Home, Sweet Home," then the other joined with them, and both played together, while all the troops, North and South, cheered in unison. So all divisions of the church, when they hear the music of their heavenly home, and feel the power of one Lord, one hope, one work, leave their differences, and join in the one anthem of the redeemed, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Peloubet).

Bishop Thoburn before the Philippine Committee

BISHOP THOBURN was before the Senate committee on the Philippines for two days last week. In the course of his examination he said that the American occupation of the Philippines was "an act of God," and should be continued. This led to a long line of questions by Senator Patterson, in which the following colloquy occurred:

"If a Philippine government should be established, and you should be asked whether you thought such establishment was the act of God, would you ask to defer your opinion?" asked Mr. Patterson.

"I would not say it was the act of God," replied the Bishop.

"You would say it was the act of the devil?"

"No, I would not. I would say it was the act of American politicians."

In response to questions from Senator Carmack, Bishop Thoburn expressed the opinion that the Philippine people are now better disposed toward American missionaries than they were at the close of the Spanish war. In proof of this statement he said that there is now an attendance of twelve thousand people at the Methodist churches in Manila, and that both in that city and the outlying provinces it was almost impossible to meet the demand for teachers and preachers.

Bishop Thoburn said that he visited Manila for two weeks in March, 1899, and again in March, 1900, for one week. When he said he thought the United States were in the Philippines under circumstances which would not permit them to leave, Senator Dubois objected, and asked for a statement as to the moral and intellectual capacity of the Filipinos.

"In many respects," replied the witness, "they are like the American Indians. There is not coherence among them. They are divided into tribes, and the biggest man among them is generally recognized as a sultan. They are bright and quick, but not profound, and I am afraid they are treacherous."

Senator Beveridge brought out the fact that the witness had lived forty-three years in the Straits Settlement, and asked him for his opinion of the capacity of the Malays for self-government.

"I think they are very defective," he said. "It would be a crime, in my opinion, to remove the present American restraints in the Philippines."

In response to questions by Senator Culberson, Bishop Thoburn said he believed the Filipinos should have a protectorate after the manner of the British protectorate. He did not believe that originally the American Government had, when Admiral Dewey went to Manila, any intention of taking control of the Philippines. President McKinley, he said, had told him that he had tried in every possible way to avoid the annexation of the Philippines.

Perhaps no man is better qualified to speak advisedly upon this question than Bishop Thoburn. He is at least the best authority for directing the thought of our

Methodist people upon this much-controverted subject. He is a safe leader for our ministers and laymen. It is stated that President Roosevelt so highly values his opinion that he is to have the Bishop as a special guest for consultation and counsel.

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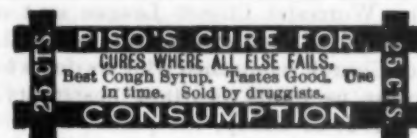
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Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

Tribes Assembling

David sings: "The tribes go up, even the tribes of the Lord, to give thanks unto the name of the Lord." Clearly this is God's own plan. It is He who, from the earliest times, has ever inspired His hosts to gather in vast congregations. Whatever objections may be urged against great Christian conventions, they will not be voted down so long as it is manifest that they are approved by the Head of the Church and demonstrate, by actual results, their high value.

Overdone

There have been periods when Epworth League conventions were held more frequently than necessary. Wiser counsels have prevailed, and the annual has gracefully given way to the biennial, especially for General Conference, District and International gatherings. It is found that once in two years these can be made magnificently successful.

New England Epworthians

Our conventions have been very creditable to the cause we love. The one conducted two years ago in Lynn was attended by enthusiastic crowds and was productive of incalculable good. Another feast, still more inviting, is in process of preparation. Much labor, care and discrimination are being utilized in the choice of subjects, exercises and speakers. Those who attend this convention will be favored with another splendid uplift toward efficient, effective, joyous living.

When?

Right in the vacation season—July 10-13, Thursday afternoon to Sunday night. Bright, full, happy, profitable days! Near at hand? Yes. Yet far enough away to afford ample opportunity for making arrangements to go. How pleasing the anticipation! How exhilarating the prospect!

Where?

In that city which is called the "Heart of the Commonwealth"—beautiful Worcester. It is an admirable convention city, attractive and pleasing. Only forty-four miles from Boston, it is easy of access from all parts of New England. The Boston & Albany, Boston & Maine, and New York, New Haven & Hartford Railroads have terminals there.

R. R. Rates

Such arrangements have been made with all these roads that everybody who attends the convention can purchase a ticket on the certificate plan, paying full fare there, and one-third fare returning.

Our Entertainers

The Worcester Circuit League sent a warm-hearted invitation to this biennial. Grace Church has opened wide its doors to welcome us to its heartiest hospitality. Rev. Dr. J. B. Brady, the pastor, will in-

terest himself in making our entertainment all that could be desired. Mr. Walter B. Taylor is chairman of the large committee on arrangements. The secretary is Miss Cora D. E. Robinson, 26 Fountain St., Worcester, Mass. She will be pleased to give any information requested.

Delegates

Every chapter is entitled to one delegate at large and an additional one for every twenty members or fraction thereof. Also the resident Bishop, each presiding elder, pastors with Leagues under their charge, the officers of the General District, and Conference and presiding elders' district Leagues within the bounds of the General Conference District. These are regular delegates. Only delegates are entitled to participate in the business meetings.

The Invited

All Epworthians and their friends are most cordially invited to every part of the rich and varied program. Every one going to this convention will be entitled to reduced rates of travel, also of board and lodging. No words can express the heartiness of the welcome extended to all who attend.

Magnets

These will come from near and far—such as Dr. J. F. Berry from Chicago and Rev. John A. Hamilton of North Adams, Bishop Mallalieu, and Presiding Elders S. O. Benton and W. T. Perrin. Efforts are being put forth to have with us college presidents, eminent lawyers and statesmen, distinguished Bishops and honored pastors, and eminent women. It is hoped that Rev. Mark Guy Pearse, of London, colleague of Rev. Hugh Price Hughes, will be one of the speakers, as he is to be in our vicinity this summer. Look for completed program in the next issue of this Department.

Trysting Place

One chief delight of a great convention springs from meeting former friends and forming new acquaintances. Once-valued associates are sometimes almost forgotten by a long separation. At such places, where Christian workers meet on common ground, and are drawn toward one another by common ties of interest, friendships are frequently begun which enlarge and brighten and enrich all subsequent life.

The Ring Determines the Metal

In the last *District Bulletin* our honored and beloved president, Rev. Luther Freeman, sounded forth this stirring message: "In a few weeks now the enthusiastic Leaguers of New England will be turned toward Worcester—a beautiful city, a spacious, well-equipped church. A warm welcome from one of the noblest bands of Epworthians in the church awaits us. What an uplift we received at Lynn! How the people came from everywhere!

Thrilling speeches, inspiring conferences, uplifting prayers, magnificent music, made that convention memorable. But we do not intend to fall below that high standard in any particular. The weak points will be strengthened, and the Worcester convention will be the best in the history of the First District."

Magnified

The work among Juniors, than which none can be more vitally essential, will receive marked attention at Worcester. Mrs. Annie E. Smiley, member of the General Cabinet, will have charge. From ocean to ocean she is the Juniors' queen, in presence, ability and spirit. At the International Convention in San Francisco last summer she addressed the girls and boys with rare acceptance. A daily, in reporting her address, observed that she so captivated the little Californians that they hurt their hands applauding her.

Greeting to Junior Superintendents

A most fitting one comes from Bishop Foss. Hear him: "I think of you as very important and influential officers of the church. You are appointed to inspire and train the young cadets of Christ's militant host. What sort of captains and generals will lead the host a few years from now in the great march and struggle for the conquest of the world depends largely upon you. . . . By all means make religion attractive; make the Junior League meeting a happy place; but do this by evermore pushing to the front the bright side of religion." This advice is applicable to all Christian workers. Christians ought to be the cheeriest and liveliest and happiest people in all the world.

Light from Leaders

The *District Bulletin* contains so many wide-awake, pungent and practical suggestions from Epworthian leaders in the patronizing Conferences, that we cannot resist the inclination to pass a few of them on to a wider hearing:

Death to Lethargy.—Rev. Henry L. Wriston, of South Hadley Falls, closes a strong open letter with this strenuous paragraph: "Stand by your pastor, and stand by your church. Organize a class for the study of the Bible. Read and circulate the literature that tells how the world is being evangelized, and do all in your power to win the world to Christ."

"A Field of Investment."—Rev. J. O. Randall, of Providence, R. I., declares: "The church makes no mistake that takes this view of the Epworth League. A mother hesitates not to put the best she has into her boy. He is both the seen and the unseen future to her. Nothing is too good for him. Few boys fail to honor that kind of a mother." The clear implication is that if the church will invest time, patience, wisdom, and love in her young people, the returns will be abundant and invaluable.

The Home Hearth Aglow.—Rev. Wm. Cashmore, of Gardiner, Me., speaks with

wise warmth: "If our home church-life is a centre of warm Christian fellowship and aggressive Christian enthusiasm, if there the fires of holy revival are never suffered to die down, there will be no lack of heroes for special fields of labor; there will be no unsupplied demands for missionaries or for funds to carry on the work of God begun; there will be no halting in our ranks, but a united, steady, irresistible going forward."

East Maine Vigor.—Rev. G. M. Bailey, of Camden, writes with a rush and precision born of courage and thought. He quotes:

"The aim should be perfection;
Patience the road."

He holds up noble purposes and warns our chapters against trying to do too many kinds of work. Concentrate upon what you can do successfully. "Cut from the quarry only one block of marble at a time, carve and shape it into a thing of beauty, and, this done, 'tis time to take another slab and work thereupon."

Granite Utterances.—In keeping with the mountains of his State come the solid sentences of Rev. Edwin S. Tasker, Dover, N. H. He maintains that Christians are put to shame if they are less "alive to God" than worldlings are in the pursuit of their ambitions: "What a work, then, rests upon the leaders of every League to hold up Christlikeness in character and service as the most attractive goal to young life; to convince the growing boys and girls that goodness is a better possession than money; that service brings more real joy than worldly pleasure."

Queen of the Twelve

How near we are once more to the fairest of months! So enchanting is June, so filled with joyous life. It is the month of roses, of lovers, of happy weddings. All nature is adorned with her most attractive attire. It is so easy to believe in a God of love now. He lives in His works. He reveals Himself in the radiant, glowing, fragrant, songful world. He doubtless enjoys the gleefulness of His children—a gladness which His own bountifulness has awakened. Beautiful, beautiful June! May the roses that crown and adorn thee bear to us a message of soul-beauty, queenlier and lovelier than any visible scene!

June Enjoyment

Many of us fail to derive the good we might from God's wonderful works. But nature study is growing more and more popular and attractive. Many people have become deeply interested in acquainting themselves with birds, trees, and plants. They find it fascinating. This is the season for such pursuit. Sidney Lanier tells us how his own troubled soul was soothed and comforted in the quiet woods: "I fled in tears from men's ungodly quarrel about God. I fled in tears to the woods, and laid me down on the earth. Then somewhat like the beating of many hearts came up to me out of the ground; and I looked and my cheek lay close to a violet. Then my heart took courage, and I said; 'I know that thou art the word of my God, dear violet! And oh, the ladder is not

long that to my heaven leads. Measure what space a violet stands above the ground. 'Tis no further climbing that my soul and angels have to do than that.'"

A Summer Feast

Children's Day is this, and more, when rightly observed. What a joyful time it can be made! All nature comes in her fragrant beauty to increase the gladness. Flowers bloom. Birds sing their sweetest songs. God's house is filled anew with freshness and freedom. The decorations are attractive, but far above all other sights and scenes are the bright faces and sweet voices of the children. They are given the front seats, while further back are their intensely interested parents. Formality and undue exactness are out of place here. It is Children's Day, a day for helping childhood and for keeping alive the child-spirit of simplicity, candor, confidence and love in all our lives.

For What?

Children's Day is not simply for having a pleasant time. It is this, and much more. In addition to its aid in swelling the fund for tiding over hard places those students who are preparing for large usefulness on small financial means, it is intended to arouse and keep alive in young hearts an ambition for a thorough education. It is gratifying to learn that the ratio of Christians in college is much higher than in the community at large. This fact speaks volumes for the future of mankind. It means that well-disciplined minds, dominated by Christ, are destined to control and direct the great interests of this world. Young Epworthians! If you wish positions of honor, trust, influence, usefulness, secure the best education attainable in a Christian college, and be a reliable, devoted child of God. Christian men and women more and more are to fill the high places of power.

A New Nation

In accord with the foregoing paragraph we find a Christian man promoted to the presidency of the new Republic of Cuba. Mr. Estrada-Palma appears to be a choice character, a man of sound judgment, pure patriotism, and unfaltering trust in God. His nobility of soul may be inferred from two utterances touching his politics and his religion. During the campaign in which he was chosen President, he was asked whether he did not intend to go and present his claims. "No," he answered, "I would rather my friend Gomez or some one else would take the nomination, but, if it is the will of the people and of God, I shall be elected; and if not, I shall be very happy in Central Valley to know that my country is free." This is not the tone of a politician. "In honor preferring one another," is the Pauline temper. Questioned concerning his religious views, he said: "I believe in God, and I trust Him all the time. I could not do without His blessing. In the days of great distress of soul I still had His blessing, and I never lost the trust in Him which I learned from my mother. I feel so sorry for those who do not believe in God and who do not feel His blessing in their souls." Such sim-

plicity, frankness, modesty and sympathy are beautiful and grand. It is becoming more general in our public men.

A King at Sixteen

Young people will naturally feel an interest in the young King of Spain, whose spectacular recognition took place on the sixteenth anniversary of his birth. Doubtless he has been diligently trained in the religion of his people. We are strongly inclined to discount Romanism in all its phases, and yet many of its devotees have found their way to a vital union with Christ, and have lived most exemplary lives. If Alfonso XIII., King of Spain, will lean upon God and be guided by His wisdom, he may become a successful ruler.

Helping a Burglar

Nearly all Methodist ministers will see the point of this story, which is printed in a Presbyterian paper called *Forward*: A burglar who had entered a minister's house at night was disturbed by the awakening of the occupant of the room he was in. Drawing his knife, he said: "If you stir, you are a dead man. I am hunting for money." The minister said: "Let me get up and strike a light, and I'll hunt with you." Their united search probably proved bootless.

COLLEGE COMPLEXIONS

Can be Ruined by Coffee

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl at Hyattsville, Md., says: "I never drank coffee up to the time I went to college, and as long as you are not going to publish my name, will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school, and when vacation came I looked like a wreck. Was extremely nervous, and my face hollow and sallow."

"All my friends said college life had been too much for me. After questioning me about my diet, mother gave me a cup of strong, rich coffee at breakfast, although formerly she had objected to the habit; but the secret came out in a few weeks, when everybody began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee, and I did not know it."

"My color came back, much to my delight, and I was fully restored to health. I shall return to college without the slightest fear of losing ground, for I know exactly where the trouble lies."

"Mother says the first time she had Postum made no one would drink it, for it was pale and watery; but the next day she did not trust to the cook, but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless; but the beverage made according to directions, by proper boiling, is delicious, and has a remarkable 'taste for more.' One cup is seldom enough for father now."

"I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well, and the headaches and neuralgia are things of the past. Please do not publish my name." Name can be given by Postum Co., Battle Creek, Mich.

League Prayer Meeting Topics for June

REV. MATTHIAS S. KAUFMAN, D. D.

June 1 — The Purpose of His Coming.
Matt. 18: 11; John 10: 10.

DAILY READINGS

Monday. Not to destroy. Luke 9: 51-56.
Tuesday. Seeking the lost. Matt. 18: 11-14.
Wednesday. Not to judge. John 12: 41-50.
Thursday. The promise of life. 1 John 2: 24-29.
Friday. A look futureward. 1 Tim. 4: 7-11.
Saturday. A losing bargain. Luke 9: 23-27.

A merchant in New York became blind. This sore affliction was caused by atrophy of the optic nerve. Being very wealthy, he offered a million dollars to any oculist who would restore his sight. Some experiments were suggested as a possible means; but concerning them all the merchant had his doubts. In course of time a young man in his employ lost his sight in the same way. He offered to have some of the suggested experiments tried upon his eyes. In a sense he took the rich man's place. It was a noble act; and yet there was the possibility of recovering his own sight and the promise, also, of ample financial remuneration. How much more praiseworthy would it have been had the wealthy merchant offered to suffer for the poor young man, who could promise no return! It is well to remind ourselves, frequently, how Christ left the ineffable glory of heaven for the miseries and poverty of earth, to die the most painful of deaths and to suffer the most intense mental agonies for the salvation of paupers and criminals.

PURPOSE.

"To seek and to save." One of the richest art-treasures in Florence, Italy, is Michael Angelo's statue of young David. It is a remarkable piece of sculpture. But that is not all. The marble out of which it was wrought has an interesting history. Long before Angelo's eye discovered it, the mallet and chisel of a novice had hacked it until it was supposed to be completely spoiled. So deeply marred had it been that it was thrown away as useless — lost to the purpose for which it had been intended. Under the gathering rubbish of a back yard it had lain for years and when found only a corner was visible. That obscure, lost piece of marble was rescued from uselessness, and by the genius of Michael Angelo was converted into a lifelike work of art, worth more than can be estimated in the pleasure and inspiration it has given to multitudes of people. How much grander still the transformations wrought by the Divine Artist, who plucks out of sunken degradation perishing souls that are to adorn and cheer an eternal heaven.

RESULT

"Life abundantly." How uplifting this thought! The larger and fuller and richer the life imparted to us, the higher, deeper, and more satisfying will be our personality. Springtime is a delightful season of the year because of the bounding manifestations of life everywhere present. It is fullness of life, fullness of God's own life, permeating all that is best in the human that makes it worth while to live. Think of abundant physical life, abundant intellectual, abundant volitional, abundant aesthetic, abundant ethical, abundant affectional and social, abundant spiritual life! What a choice and splendid being is here portrayed! This is to be the result of Christ's coming upon every individual who will allow Him to carry out His purpose. What a charming world this will be when all its inhabitants shall have attained unto "life more abundantly!"

THE OVERFLOWING FOUNTAIN

1. Christ filling the heart is "a well of water springing up into everlasting life." Did you ever see an artesian well? In South Dakota we have seen them throwing large streams high in air, refreshing and fertilizing the country round about.
2. Christ in the heart is a perennial fountain, overflowing and enriching all who come near.
3. It is, after all, the overflow of our lives

that accomplishes good. How feeble are those who have simply faith enough to save themselves! A great overflowing salvation may be the experience of every Christian.

4. Professors of religion often ask if they may do this or that, and yet be Christians. Hankering after the questionable is a sign of leanness. It is seldom noticed where there is abundant spiritual life.

5. The fountain of Christ's love may bring life out of death and decay. A crippled old spruce tree died and went to rottenness like some old superstitions. A bird came along with a birch nut in his bill and dropped it right in the midst of the decaying roots. And now a tall straight birch tree is luxuriantly growing up where only obnoxious decay once met the gaze. If we will tell our follies, God can make the ground where once flourished inbred sin, nourish the tall, fruitful trees of abundant life.

BIRCH BENEFICENCE

The birch does not grow up higher each day for itself. It is for the birds and beasts, for the air sweeping about it, for the skies beckoning it upward. It blesses and beautifies the landscape and many forms of life. We ought to be ambitious to bless the world in which we live. Every morning should we pray: "Lord, make me this day a real blessing to all whose lives I may in any way influence!" Thus will we demonstrate both the purpose and result of His coming. How grand the personality that seeks to find the footprints of Jesus, and then to follow them!

"Have ye trodden the lonely highway?
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet."

June 8 — How the Weak Became Strong.
2 Cor. 9: 10; Isa. 41: 10; 58: 11.

DAILY READINGS

Monday. Like rain. Psa. 72: 1-7.
Tuesday. Like fire. Mal. 3: 1-6.
Wednesday. Like sunshine. Mal. 4: 1-6.
Thursday. Like a shepherd. Isa. 40: 10-17.
Friday. Strength from joy. Neh. 8: 9-12.
Saturday. Our rock. Psa. 18: 1-6.

The natural man boasts of his strength. He utilizes some of the forces of nature, and then shouts: "Behold what I have done." But in a trice God can put all of man's alleged power to naught and leave him to meditate upon his inherent weakness. Once upon Mt. Washington in the White Mountains an engine was proudly pulling up the steep incline a passenger-car and a baggage-car. Suddenly one of God's powerful gales came that way. Who would have thought it possible for that heavy train, with its weight of iron and steel, to be lifted from the track to which it clung so tenaciously? But it was. It was lifted and hurled down the mountain-side and completely demolished in less time than it takes to tell the story of its wreck. How impotent is man's strength when opposed to nature's dynamics! Indeed, does not man's strength lie in his weakness? Some time ago at an alumni reunion the orator's subject was, "The Unconquerable Strength of Weakness." Even St. Paul once declared: "When I am weak then am I strong." Truly man's real strength is found in allying himself with God through affectionate obedience.

PROPS

1. What is mightier in its ability to command powerful aid than a helpless infant? Its call is a plaintive cry. The whole family and neighborhood stand ready to move in its behalf and minister to its comfort.

2. St. Paul gloried in his infirmities, not because they were weaknesses, but because they could become highways over which God could come with His omnipotence. Weakness is changed to strength when supplemented by His almighty power.

3. Much of the world's best work has been done by those who were considered weak. The immense majority of Christians who have been the genuine salt of the earth have ever been destitute of worldly strength.

ANTI-WORRY REMINDERS

1. "Fear thou not." Worry is a sorry comment upon a Christian's faith.

2. "I will strengthen thee." Is God's never-failing assurance. We may need to wait for the strength, but patient waiting increases strength.

3. "They that wait" shall renew. God's promise cannot fail. Why not believe it, and thus grow strong?

4. In order to make a strong Christian, one must supplant every weakness. When a yacht is preparing to sail in a race of international interest and breaks a spar, a stronger one is immediately put in its place. In life's great struggle for the eternal prize, every human weakness should be replaced with Divine strength. This may be done.

5. Out of weakness and suffering, from crushed and broken lives often arise the very blessings most needed in society.

"The healing of the world
Is in its nameless saints."

6. Nothing can weaken us so much as worry. If we would avoid this effective weakener, let us cultivate unshaken trust in Him whose almightiness will prove equal to any emergency.

STRENGTHENERS

1. Bible study — systematic, earnest, prayerful. Find the many instances therein of the weak having been made strong.

2. Real communion with Christ in the morning, when the mind is fresh and all the faculties vigorous. Then throughout the day, in so far as practicable, "practice His presence."

3. Seeking opportunities to become a blessing to others in the many little ways so easily found by a loving heart.

4. Supporting the church on principle, and not merely by spasmodic impulse. Regular attendance upon all services, sitting well to the front, testifying when occasion offers, paying a proper proportion of income.

5. Sympathetic and cheerful co-operation in all departments of League work.

June 15 — Why Total Abstinence is Best. (Temperance Meeting.) Rom. 14: 13-23.

DAILY READINGS

Monday. Be sober. Titus 2: 1-6.
Tuesday. Drunkards punished. Isa. 28: 1-7.
Wednesday. Weakening indulgence. Amos 6: 1-6.
Thursday. Drunkenness and cruelty. Matt. 24: 45-51.
Friday. Drunkenness and heedlessness. Luke 21: 29-36.
Saturday. No drunkards in heaven. Gal. 5: 19-25.

A friend once said to General Philip Sheridan: "Phil, if you could choose for your little son from all the temptations which will beset him, the one most to be feared, what would it be?" This great General leaned his head forward on his hand and said, thoughtfully: "It would be the curse of strong drink." Then he went on to state his reasons, and concluded by saying: "Oh, I would rather see my little son die today than to see him carried in to his mother, drunk." The General also referred to his own observations during his army career, and related this incident: One of his brave soldier boys was a strong, noble young fellow. Just as they were going into battle one hot day he said to General Sheridan: "If I should be killed today, please have this message sent to my mother: 'I have kept my promise. Not one drink have I tasted.'" He was killed, as he evidently anticipated. The General says: "I carried that message to his mother with my own lips. She said to me: 'General, that is more glory for my boy than if he had taken a city.'"

SLIMY STEPS

1. The way down to a drunkard's doom is slippery and slimy. Strange that men of sense will risk themselves in such a path!

2. It is not so much a question of strong drink as of a weak will.

3. A man's spirit falls into the dirty gutter before his body gets there.

4. Let us not call alcohol a king. There is nothing kingly about it. Call it a tyrant; for

it no sooner gets a little foothold anywhere than it attempts to usurp full dominion.

5. A little boy with his dog, "Colonel," were going past a liquor saloon. The door was wide open. The dog, not knowing any better, ran in. His little master ran in after him with this reproach: "Come out of there, Colonel. Don't be disgracing the family."

TEMPERANCE BULLETS

1. After a terrific battle our Republic has closed the army canteen.

2. Great Britain refuses liquor to her soldiers and sailors in certain parts of the world.

3. Many leading thinkers and workers of our day are clear and positive in the advocacy of total abstinence.

4. Able writers are treating the issue from the scientific point of view.

5. France is being startled by her statistics of insanity caused from strong drink.

6. Holland's young queen has been exceedingly influential and effective. She has fired whole volleys of bullets against the drink custom in so called high circles. She has also induced the Princess Pauline of Wurtemberg to join her in active service for total abstinence and Woman's Social Purity League. If her valuable life is spared, there are reasons for believing that Wilhelmina of Holland may become the most influential queen in Europe. Her noble position in favor of temperance has greatly inspired many others with a similar zeal. Her attitude is not only making total abstinence popular in her own court, but her example, it is hoped, may have widespread influence throughout the courts of Europe.

WHY?

1. Total abstinence is best for the body. It has been demonstrated that soldiers can endure severe climates and hard marches better without the use of alcohol.

2. It is best for health. When some epidemic sweeps over a land, those who have impaired their vital forces with strong drink are apt to die first.

3. It is best for the mind. Stimulants do arouse the intellect for special spurts of effort, but the reaction is harmful.

4. It is best for the moral and spiritual part of man. This no one calls in question.

5. It is best for home, society, church and nation, as has been demonstrated over and over again.

June 22 — Opportunities, Facilities and Resources of the Church. Psalms 2:8; Rev. 3:8; Isa. 40:9. Read Mott, Chap. VI.

DAILY READINGS

Monday. The promise. John 12:27-36.
Tuesday. The calling. 1 Cor. 1:26-31.
Wednesday. The separation. 2 Tim. 2:1-4.
Thursday. The power. Jer. 1:11-19.
Friday. Shameful silence. 2 Kings 7:3-9.
Saturday. Glorious speech. Isa. 50:4-10.

Behold the fields! How ripe for the sickle! What masses of men and women might be gathered into the church if only the laborers were not so few! What multitudes of boys and girls are within easy reach! How many young people might be enlisted in Christian enterprises if only there were those in every church who knew how to rally them! What crowds of immigrants are landing on our shores! And then who can estimate the vastness of the field in heathendom?

OPPORTUNITIES

1. Practically every country on earth is open to the Gospel message.

2. It is a most interesting fact that people of heathen lands are capable of apprehending the Gospel sufficiently to have it transform them into Christians.

FACILITIES

These are so much improved over those of former years that the church ought to progress rapidly. True, she is overloaded with wealth, stiffened by indifference, and crippled by worldliness. But all these hampering conditions can be overcome by her inherent, God-given energy.

1. The knowledge of our earth's surface brought to us largely through eighty-three geographical societies. A century ago only about one-third of the earth was well known.

2. The peculiarities of nearly all races and tribes are sufficiently understood to give access to their hearts.

3. Means of communication between Christian and non-Christian peoples have improved wonderfully. Long lines of railroads have been constructed for commercial purposes, but they are promptly utilized by those who seek to evangelize all mankind. Hundreds of millions of people are brought a month nearer Western civilization by the construction of the Siberian railroad alone. By steamship lines increasing their speed, all parts of the world are brought closer together, and thus are heathen localities made to feel more intensely the influence of those that are Christian. Add to these our great telegraph lines and submarine cables, our news agencies, universal postal system, and multiplying press agencies, and our facilities for evangelizing the world are greater by many hundredfold than they were a hundred years ago. Surely no excuse for failure can be urged from lack of improved facilities.

RESOURCES

1. In the home church. There are estimated to be 140,000,000 Protestant Christians. Who can compute the evangelizing power of such a vast army?

2. The amount of money at their disposal is enormous. It is figured that if only one-fourth of the Protestants in Europe and America would give a cent a day for missions, the aggregate would be each year more than one hundred million dollars. Josiah Strong said, some years ago: "There is money enough in the hands of church members to sow every acre of the earth with the seed of truth."

3. Missionary societies have increased from six at the beginning of the nineteenth century to 537 at the opening of the twentieth.

4. The eighty separate Bible Societies must be counted large among our resources.

5. Then there are many Christian colleges, student volunteer movements, missionary movements in various young people's organizations, and last, but not least, our magnificent army of Sunday-school officers, teachers and scholars.

6. But infinitely mightier than all these human resources are the boundless resources of God. Faith in Him is still the victory that overcomes the world.

Truly, there is only one formidable hindrance to universal success, and that is the indifference of God's children. When this is overcome, the church will arise in majestic might and sweep on to complete dominion.

June 29 — National Prosperity. Prov. 14:34; Deut. 6:10-13.

DAILY READINGS

Monday. God on our side. Ps. 121:1-8.
Tuesday. Choose! Josh. 24:11-17.
Wednesday. God's requirements. Deut. 10:12-22.
Thursday. False leaders. Deut. 13:1-5.
Friday. National penalties. Jer. 23:1-11.
Saturday. National safety. Isa. 45:20-25.

Some few years ago it became apparent that the roof of our National Capitol was much in need of repair. In a half-dozen places the rain made its way through and damaged the frescoes. Two of these, "The Landing of Columbus," and "The Burial of De Soto in the Mississippi," were seriously injured by streams of dirty water. Some of the historic paintings, also, were threatened by the water dripping through a crevice near them. These are matters easily remedied. While they are not to be ignored, yet are they insignificant when compared with injuries inflicted upon the Republic's reputation and character. Placing partisanship above patriotism, and the spoils of office above the desire for true, national prosperity, is a menace to good government. The deadliest blow that can be struck against a nation's welfare is the violation of God's laws. Sin is not only a reproach to any people, but, if persisted in, it cannot fail to become suicidal.

GRADES OF PROSPERITY

An observing Englishman once said: "The Americans are too beastly prosperous."

1. Material accumulations, when they gain the ascendancy over the higher ambitions of a nation, promote a kind of prosperity not inaccurately styled beastly. As the basis and means toward elevation, earthly riches are in-

valuable. It is only when they are allowed to govern that they become evil.

2. Educational enlightenment, usually a blessing of unmeasured value, may stand in the way of the coronation of more important interests. Training of mind that ignores cultivation of heart is a peril to national greatness.

3. It is possible for a people to make art its absorbing ambition. There was a time in Greece when the chisel of Phidias made the marble almost breathe, and the brush of Praxiteles painted grapes so natural that birds pecked at them on the canvas. Art came very near perfection; and yet the morals of the people soon sank into such villainess that the foundations of the state gave way, and it fell.

4. Highest national prosperity must include: (1) A land sufficiently varied in climate, mines and agricultural areas, as a physical basis. (2) A population industrious and skilful in developing natural resources. (3) A government that protects its people and affords freedom from unnecessary restrictions. (4) Men great enough to enact and administer wholesome civil laws. (5) Business must be conducted in harmony with economic principles, and these will always include ethical principles. (6) Ample provision must be made for the education of all, with due regard to the aesthetic and moral nature. (7) There must be ability to abolish such vices as ruin citizens. (8) God must be recognized as King. The national character will be molded after the pattern He reveals in history, nature, providence, and the Bible. In short, that is the truest national prosperity which accords most perfectly with God's will. That our Republic approximates more nearly to such ideal than any other country, we may confidently conclude.

NATIONAL PERILS

1. Corruption in politics.
2. Inordinate greed of gain.
3. Sunday desecration.
4. Excessive pleasure-seeking.
5. Low and debasing places of amusement.
6. The open saloon, backed by the whole liquor traffic.
7. Tendency of young men to ignore the claims of Christ.
8. Indifference of Christians to civic righteousness.

NATIONAL SUPPORTS

1. Liberty-loving patriots.
2. A united people, anxious for the Republic's honor.
3. Christian schools and colleges.
4. A press swayed by high moral ideals.
5. Churches full of gospel truth and pentecostal fire.
6. Homes sweetened and brightened with Christian love.

Fall River, Mass.

Talks Out

Doctor Talks About Food

It is often the case that doctors themselves drift into bad habits of food and drink although they know better, but doctors are human, you know, like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route" is a common one among them.

Dr. H. Barber, of Laurel, Ind., concluded that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 184 pounds to 153 pounds, with nerves impaired and general nervous break-down.

He did not give coffee up at once, but began the use of Grape-Nuts, and says: "Within a month I could see a wonderful change had taken place due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone, and my mind is clear and vigorous as ever. Wishing you every success, I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

Dedication at Danielson, Conn.

The dedication of the new church at Danielson was a season of unusual gratification and inspiration to the Methodists of that town. The edifice, as will be seen by the electro, is built of brick, and is modern and artistic in style and finish. It has two front entrances. One opens into a good-sized vestibule, the other into a small chapel, to be used for the primary department. Between these, in the front of the church, is the chapel proper. This is a large, handsome room, equipped with comfortable folding chairs, with a seating capacity of 140. Behind these, at the back of the church, is the audience-room. This is a most beautiful room, handsomely finished in cypress (as are also the other rooms), with memorial windows of opalescent glass, a steel ceiling made especially for church work and artistically and elegantly decorated in light and blending colors, an inclined floor, comfortable, antique oak pews arranged in a circle, with a seating capacity of 230, beautiful chandeliers for gas and electric lights, and a fine new organ at the left of the pulpit. The choir is directly back of the pulpit and altar, and has a capacity for thirty people. The chapels in the front of the church are equipped with easy-running rolling partitions, so that, if necessary, these rooms can all be made into one, and so arranged that every person, seated anywhere in either room, can view the speaker at the pulpit. From the vestibule at the left of the church is a stairway to the basement, also winding stairs to a cosy little room in the bell-tower, to be used for the pastor's Bible class. This has a seating capacity of 25. At the right of the pulpit and choir is a small reception room, and also an entrance by which speakers or singers may enter or leave the church without passing through the front of the church.

The memorial windows consist of three Gothic — one in the chapel and two in the audience-room. Each window is divided into five sections, all being of pure opalescent glass of different colors and bearing the names of the donors and three emblems. The window in the chapel is the Colvin memorial. It has in the centre a dove. The south window in the audience-room contains the following names: Susan A. Adams, Mrs. M. A. Brewster, Rev. G. W. Brewster, Stephen W. Hammond and wife, and the Wetherell memorial. The emblem are an open Bible, a cross and crown, and the lamp of life. The north window contains the following

names: Henry Stephens, Mary Stephens, Cora M. Stephens, Jennie Stephens, Julia F. Truesdell. There are three windows in the infant department, four in the chapel, and one in the vestibule, which contain the following names:

In the infant department: W. H. Martin and family, primary Sunday-school class, and G. R. Baker. In the chapel are the following: F. and E. Rogers, McEwen memorial, S. H. Perry and family, and John E. Bassett memorial. In the vestibule is the G. C. Keach memorial.

In the basement there are dining rooms, a kitchen, and other modern conveniences.

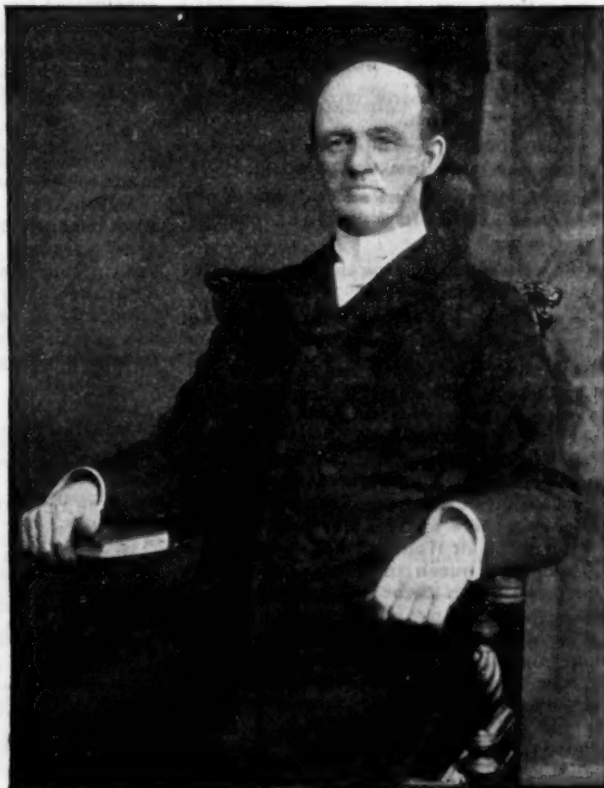
One hundred thousand brick were used in building the church. The front wall is of cement and four feet wide. The bell tower and gables are of wood. The roof is of slate and equipped with patent snow-protectors, which will prevent snow-slides from the roof. The finish for the interior of the church is of the best quality and workmanship, which, together with its beauty and unique convenience, makes a church of which its members and pastor may justly feel proud.

On Monday evening, May 12, the church was filled to listen to an organ recital by Mr. George H. Ryder, of New York, with solos by Mrs. Mary Ella Grout, of Providence, and readings by Mr. Waldo C. Everett, of Franklin, Mass. The entire program was greatly enjoyed.

The dedication services took place Tuesday afternoon, the presiding elder, Rev. Dr. J. I. Bartholomew, Rev. S. H. Fellows, Congregational pastor, and Rev. C. S. Davis, brother of the pastor, sharing in the preliminary exercises. Bishop J. W. Hamilton preached a very able sermon on the subject, "Salvation is of the Jews," from John 4: 22. The unusual pressure upon our space this week renders it impossible to

permit even an abstract of the sermon, which made a profound impression.

At the conclusion of the discourse, Dr. W. H. Judson, chairman of the building committee, presented a very full and satisfactory financial

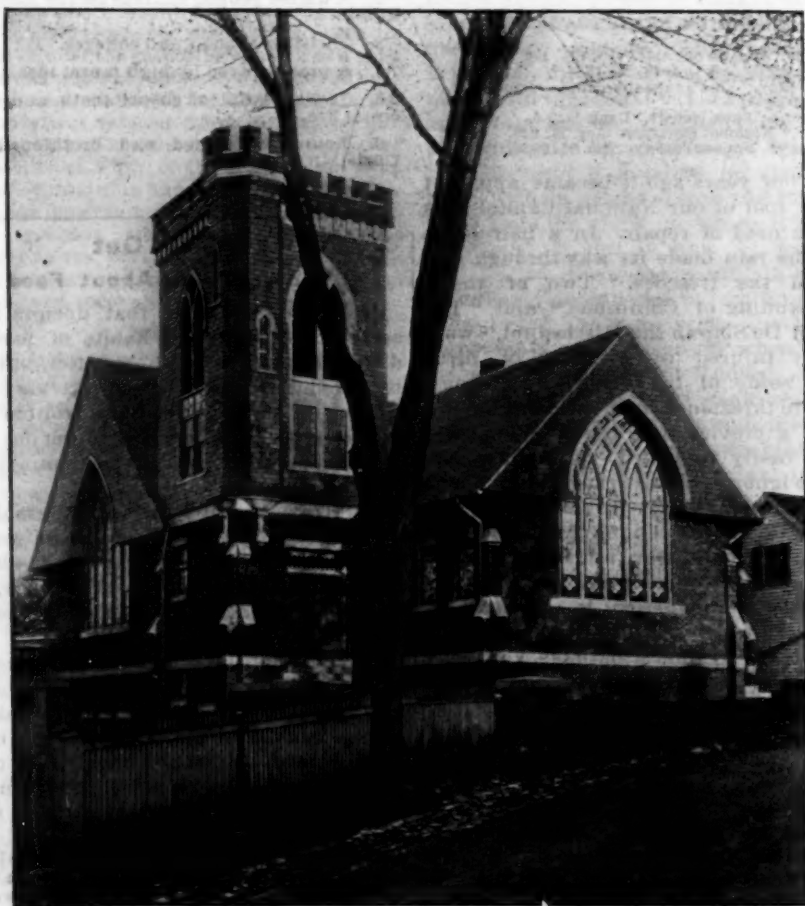


REV. W. F. DAVIS

statement. Bishop Hamilton then made an effort to raise \$3,000 — the amount needed in order to dedicate the church free from debt. A goodly sum was pledged on this occasion, but the dedication was postponed until the evening.

In the evening Rev. H. W. Brown was present to share in the preliminary services, and Rev. Dr. J. I. Bartholomew preached a thoughtful and impressive sermon from Rev. 22: 14: "The spirit and the bride say come." Bishop Hamilton followed the sermon with a request for pledges additional to those given in the afternoon. At both services \$1,700 was raised. The *Windham County Transcript*, in its issue of May 15, contains a very full report of the entire services. Referring to the pastor, Rev. W. F. Davis, who has always been noted for his ability in "bringing things to pass" in his churches, it says: "The Methodist people, and more especially their pastor, Rev. W. F. Davis, are to be congratulated and complimented upon their successful efforts in the building of this new church. Pastor Davis has been unceasing in his efforts to give his people a new and convenient place of worship, and by his hard and earnest work he has presented to his people this handsome new church, entirely free from debt."

Interesting and profitable services followed on Wednesday afternoon and evening, also on Thursday afternoon and evening, and on Friday evening. Methodism in Danielson has received a great spiritual uplift, and is full of fresh courage and hope.



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667
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THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Vinhaven.—Rev. R. A. Colpitts receives a most cordial welcome back to this people for the second year. The outlook is very gratifying.

Georgetown and Arrowsic.—A stranger from the English work in Newfoundland is cordially expected. Rev. F. A. Martyn comes to us well recommended. He will find this charge left well in hand by Rev. C. F. Smith, who has gone to Sheepscot to take up the work well developed by Rev. A. E. Morris. Georgetown and Arrowsic look for a good year.

Round Pond.—Rev. T. W. Hunter receives a hearty greeting as he returns from Conference for a second year's labor among this people.

North Waldoboro and Orf's Corner.—General gratification is expressed at Rev. Geo. Reader's return for a second year.

Rockland.—Pratt Memorial rejoices in the return of Rev. L. L. Hanscom. An enthusiastic reception was tendered him and his accomplished wife at the large vestries of the church. Geniality, cake and ice cream were the numbers that occupied a to-be-remembered evening. The presiding elder and Mrs. Jones were honored in "receiving" with the pastor and Mrs. Hanscom. The outlook was never better for this church.

Thomas'.—A good-bye reception to Rev. W. H. Dunnack and family, and a reception of greeting to the new pastor and family, is the order with the good people of this charge. Genuine regret is felt that a change was necessitated by Mr. Dunnack's appointment to Old Town; but a cordial greeting is tendered Rev. A. H. Hanscom, who comes from Clinton which has enjoyed two years full of labor and prosperity under his wise pastoral oversight. A good prospect is in view.

Conference Changes.—Eleven of the 37 charges on the district received new men. So far as heard from, they have been well received and the work of the year begins well. Four of our charges were changed to the Bucksport District—Belfast, Searsport, Lincolnville and Northport. This will give Rev. F. L. Hayward, our new presiding elder, a man highly esteemed by all who know him, and much beloved by his conferees, enlarged labor, and, we trust, increased stipend. Four from the Bangor District—Pittsfield Circuit, Dixmont, Hartland Circuit and Harmony Circuit—were added to the Rockland District. This will give Presiding Elder Dow, of Bangor District, diminished territory, and—but Aroostook is on the Bangor District, and Aroostook believes in "keeping ahead," and may swing the district stewards' meeting.

Benevolence.—District motto: "We will meet every apportionment." Brethren, let us begin now with a purpose to have Rockland District in the first class in every benevolence. Do not wait till the last of the year. Make special effort for each object. T. F. J.

Bucksport District

Castine.—We had not reached home from Conference before we had yielded to the earnest request of Rev. J. H. Irvine to take his new charge—Castine—for the first Sunday. Castine is a charming village of beautiful residences, in one of which—that of Hon. Geo. M. Warren—we were delightfully entertained. Mr. Warren is chairman of the board of stewards and Sunday-school superintendent. On his study table we found ZION'S HERALD, New York Christian Advocate, Youth's Companion, Literary Digest, two dailies, and the Woman's Missionary Friend, besides two or more good magazines. Would God more of our officials could be induced to supply themselves especially with our own periodicals! We should find the enforcing of the claims of our benevolences and church polity a much easier matter. In Castine we found the parents of Rev. Carl Raupach, of our Conference; also the widow and two beautiful little girls of the late Rev. U. G. Lyons, who was called from the pastorate of this charge to heaven. Mrs. Lyons has a fine class in Sunday-school. The people seem greatly delighted with the appointment of Mr. Irvine to this charge. We anticipate for them a good year.

Bucksport.—After a week of hurry and bustle, with packing, moving and settling, and

withal hunting men for supply charges, we preached, as best we could, Sunday morning, May 11, to a delightful audience in Franklin St. Church, Bucksport. Monday evening we met the officials in quarterly conference. We found the church practically clear of all encumbrance. The pastor's salary was increased \$30, and the people are greatly pleased with the reappointment of Rev. Robert Sutcliffe.

Searsport.—Saturday evening, May 17, found us in quarterly conference with Searsport officials—a splendid body of men and women. They were still mourning the loss of their former pastor, Rev. H. W. Norton, yet one could recognize their staunch loyalty in rallying around the newly-appointed pastor, Rev. G. H. Hamilton. In the yard we saw lumber for new siding and repairing the barn. Here we found an old-fashioned, new fashioned class-meeting, where old and young mingle their voices in song and testimony, full of thought yet full of devotion.

Monday, with the pastor, we drove to North Searsport, making several pastoral calls and taking dinner at a good old long-time Methodist hotel—the home of C. M. Arnold. We arranged for Mr. Hamilton to give this people a service every Sabbath in the afternoon, thereby increasing his salary \$25 to \$75 and supplying some dear old saints, who have toiled long and hard, with the Gospel.

Belfast.—We had a very enjoyable quarterly conference here. Notwithstanding it rained, there was a good attendance. Pastor Edgett has things finely in hand. On the church property it was voted to place \$2,500 additional insurance with the Methodist Church Insurance Co. The pastor's salary was increased \$50. This people feared they might lose their pastor this year, but did not, so of course they are very happy. We dined, while in Belfast, with Mr. and Mrs. Ralph Howes—a Unitarian home—where we were entertained during the Annual Conference of 1900; and Mrs. Howes, who is a fine soloist, has promised to assist us, at any time, in helping that indefatigable young brother, Rev. C. H. Bryant, in his arduous labors at Northport, where we shall tarry next.

FRANK LESLIE.

VERMONT CONFERENCE

Montpelier District

Brattleboro.—May 7, a very largely attended reception was given the newly-appointed pastor, Rev. F. W. Lewis. The pastor writes that he has been kindly received in other parishes, but the hospitality of Brattleboro people and the cordiality of their greeting exceeds all others. All interested are looking for an unusually prosperous pastorate.

Bradford.—Pastor Webb begins the sixth year of his pastorate under favorable auspices. The scheme for providing for the current expenses of the church, which was referred to last year, was a complete success. All expenses, including some minor repairs, were met, and between \$75 and \$100 will be realized to help cancel the small indebtedness of the society. It is needless to say that the same scheme is being worked this year. This people would not go back to the old haphazard way of doing business. By the way, can some of our readers give us a reason why the Lord's business can be expected to prosper when there is no business about it? On the evening of the first quarterly conference Mrs. Webb had thoughtfully invited in the members of the official family with their wives—or, in a few instances, the husbands, for there are elect ladies here—and a tea was served in the vestry and a social hour enjoyed before the business of the evening was transacted. All present voted the occasion a success. The electric lights—funds for which were provided last year—have been installed in the parsonage.

Chelsea.—Rev. W. E. Allen has the unique distinction of being our settled pastor, for he has already begun the work of the seventh year. The people are all pleased, and the pastor and wife are happy. Work has been begun in remodeling the old West Hill meeting-house.

West Fairlee and Copperfield.—A visit to this charge on a recent Sunday revealed a prosperous condition of affairs. Pastor Estabrook has his head full of schemes for the betterment of his work, and although hindered somewhat by sickness, has made progress since his return. A very tasteful pulpit set has already been or-

dered for the Copperfield church, and additional money is on hand and more is being provided for the remodeling of the interior of the edifices at both places.

Northfield and Gouldsville.—Here the work continues to prosper. There have been good audiences during the year. Through the gener-

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osity of two friends the painting of the church is assured, and steps were taken at the conference to renovate the vestries. Other work will be done before the year is over. The pastor is moving into the new parsonage, which is now nearly completed. Through the generosity of Mrs. Gould the church at Gouldsville is receiving a second coat of paint. The salary of Pastor Sharp will doubtless be advanced this year. Our work here has been rapidly forging to the front, and Northfield is to take its place with our best charges.

West Berlin.—Our work here is supplied this year by John C. Prince, a student at Montpelier Seminary. Thus far the work has gone well, and an increase is reported in attendance at the Sunday-school. Rev. E. W. Sharp, of Northfield, preached on a recent Sunday and administered the sacrament. W. M. N.

St. Albans District

W. F. M. S.—The W. F. M. S. of St. Albans District held its annual convention at Enosburg Falls, Vt., May 16. A goodly number were in attendance, and much interest was manifested. The chief feature of the meeting was the address given by Miss Harriet Kemper, of Anderson, Ind., a former missionary to India. The exercise on "Via Christi," conducted by Mrs. W. S. Smithers, of St. Albans, was worthy of special mention, as was also the music by the juvenile choir. A vocal solo was nicely rendered by Mrs. Olin Merrill. All visitors were entertained by Enosburg Falls auxiliary. MRS. J. O. CORLISS, Sec.

MAINE CONFERENCE

Augusta District

Leeds and Greene.—Rev. A. C. Cook has been taken up from Weld and placed in care of this charge. Work opens well, and the people are encouraged. It is a comfort to them to have their parsonage occupied. Only a very few are here, but it is hard for them to think of giving up the long-time custom of having a preacher. Many of the older members have died, and the younger have moved to other towns and left the few to plod on alone. We hope that God will be gracious to them, and save the young people to the church.

Solon.—Here we found Rev. E. T. Adams and wife cosily and comfortably settled in their own beautiful and commodious home. No one can begrudge it to them, for they have well earned it. Mr. Adams is pastor of our church here, and he and the people seem pleased and happy. Surely the work opens well, and there are already signs of an outpouring from on high. A love-feast, composed of twenty adults and several children, on Sunday morning, May 18, was a new departure of an old custom with the bread and water, which reminded the aged members of the long ago when they were children and went with their fathers and mothers to the love-feast. It was a refreshing season. Already there are promises and pledges for aggressive work, with some increase in attendance at the Sunday morning and evening services. The people seem to think that they hear a moving of the leaves in the mulberry trees, and see signs of better times religiously. There are a half-dozen or more members whose ages are in the seventies or eighties. Among them is Capt. Moses French, in his 82d year, who is vigorous for a man of such years, and is Sunday-school superintendent and class-leader. May the dear Lord bear prayer and answer in behalf of Solon, and bring in the young to His church! Dr. Paul and brothers have made the Sunday-school a present lately, in memory of their mother—a beautiful quarter-oak book-case, with glass front, containing two hundred volumes. It was a timely and handsome present.

Bingham, Mayfield and Moscow.—This region of country is cared for by Rev. Fred McNeill. He is a single man, but it almost seems as if he

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doubled and quadrupled to get over this work, touching at every point. He is not satisfied with this, so he crosses the Kennebec into Concord, and preaches the Gospel there. He is a flying gospel meteor, and the school-houses for miles around are being consecrated to gospel privileges as never before. In less than three months he has visited more than three hundred families. He goes singing, praying, and preaching the Gospel, and the people like it. Where we had a congregation in Bingham village of about twenty-five, he has a good respectable congregation of eighty to one hundred. He received 4 into the church on Sunday evening, May 18. He expects to enter school in September, which will make room for some other man of God; but the people will part with him very reluctantly. C. A. S.

Portland District

Gorham, School St.—This church gives a good example of the wisdom of raising money for current expenses by legitimate methods. Last year, besides paying an old debt, all bills were paid before Conference, and a balance left in the treasury. Money came unsolicited from unexpected sources. God honored their faith in Him. There are no people of large wealth in this church, and their expenses are large. What this church has done, others can do. The church is in excellent condition in every way. The pastor, Rev. D. F. Faulkner, is happy in his work and beloved by all the people. He preaches every Sabbath afternoon at South Windham. He is to preach the sermon to the graduating classes of Gorham normal and high schools.

Saco.—Rev. J. T. Crosby was given a very hearty reception at the parsonage. The affair was under the direction of the Ladies' Aid Society. The evening was spent socially, and light refreshments were served. Congregations are large and steadily increasing.

Newfield Circuit.—The pastor, Rev. Wm. Bragg, has been preaching on alternate Sabbaths at Ross Corner and Shapleigh. During the summer the church at South Newfield will be open, and he will preach there instead of at Ross Corner. This circuit requires much riding and hard work, but the pastor and his wife are brave and hopeful. There are a few faithful members left at each place. Some day the electric cars may revive business in this beautiful country.

Portland.—A few people on a stormy day had the rare privilege of listening to Rev. Charles Roeder, D. D., in his valuable talks on Sunday-school work at Chestnut St. Church. The pastor, Rev. Luther Freeman, deserves credit for making this treat possible. It was unfortunate that so few teachers could be present. A combined Sunday-school Institute and Epworth League Convention is planned for the early autumn when Dr. Roeder expects to be with us again. E. O. T.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont.—Rev. and Mrs. C. C. Garland and family were very cordially received at their new home by a large delegation from the Ladies' Social Union. Thursday evening, May 8, they were tendered a very pleasant reception in Eastman Chapel, which was beautifully decorated with potted palms, ferns and flowers. The superintendent of the Sunday-school made the address of welcome, to which the pastor responded for himself and family. There were about 200 present. On Sunday morning, May 11, the pastor, by the blackboard system, raised over \$1,190 on current expenses for the year. Young and old feel full of hope for the success of the church. Plans are already being discussed for the fitting observance of the centennial anniversary of this church, which was organized in 1801-1802. The pastor has also published a bulletin giving a full list of all the officers and committees in the church with time of church services. On the first page there is a fine cut of the church and parsonage, and on the second page appears a pastoral letter, which, coming from a live, energetic pastor, as is Mr. Garland, and representing his spirit, is calculated to do much good. Mr. Garland is already stirring up the camp-meeting question. Let others do likewise!

Newport.—Rev. William Thompson and wife were warmly welcomed back on their return for

another year. Several have made a start in the Christian life, so the pastor has organized a probationers' class-meeting to be held once a month and presided over by himself. Reports show increase in congregations, class-meetings and Sunday-school. Finances are in the best condition for years, with money in sight to meet the bills of the current year. The Epworth League has taken the responsibility of renting pews for strangers, thus obviating the necessity of disturbing pew-holders. The members of the Junior League have taken the work in hand to raise the Bishops' claim, and are selling paper-weights having pictures of the pastor and church, to obtain the money. The pastor is to deliver the Memorial address, May 30. Rev. J. M. Durrell, of Keene, is to preach the baccalaureate sermon before the graduating class of the Richards high school of Newport.

Sunapee.—Rev. G. N. Dorr and wife have received a very cordial welcome to their new charge, and find a warm-hearted people. This is Mr. Dorr's second pastorate over this church, and he thus avoids the disadvantage of the necessarily slow process of getting acquainted with his people and they with him. The people were very sorry to lose Rev. C. W. Martin, but are happy with their new-old pastor. Finances are in excellent condition, with bills all paid and all bills accounted for, for the current year. The new parsonage is rapidly approaching completion, and will be one of the best in the Conference when done. It stands in one of the finest and most sightly places in Sunapee. Reports all indicate a bright outlook.

Grantham.—All parties are pleased to have the relation of the past two years continue. The work opens in an auspicious way with an increase of twenty per cent. in the congregation. The Sunday-school, Epworth League and class-meetings are flourishing, with excellent promise for the future. Some are attending church services who have not frequented the house of God for years. Finances are easy. Rev. C. T. Matthews is the happy pastor.

Springfield.—Rev. C. T. Matthews was welcomed back by his people for the third year, and the work is encouraging. The increase in the congregation is quite noticeable, and all hearts are full of courage. A chorus choir of

"Church Hymns & Gospel Songs"

One of many testimonials received:

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twenty-four voices has been organized, with Mr. N. L. George as leader. The work is progressing on all lines, with promise of a good year's work.

Derry, First Church.—Rev. J. W. Adams was one of the prominent speakers at the alumni banquet of the Lawrence high school at the Franklin House, Lawrence, Mass., April 29. He was one of the old graduates of the Oliver high school of years ago.

Personal.—Rev. Josiah Hooper, of Mill Village, one of our veterans, has been very sick with pneumonia since the Annual Conference at Haverhill. He is now on the gain, however, and we hope will soon be well and out among his numerous friends again. We hope to hear his voice a great many times more in the sanctuary of the Lord. C.

Concord District

South Columbia.—Rev. E. J. Canfield is settled in his new home, and has taken hold of his work. He means to push it with vigor and seek to build up the Lord's kingdom.

East Colebrook and East Columbia.—The new pastor, Rev. A. P. Reynolds, found a people ready to receive him gladly. A few evenings after coming to the parsonage about forty came in to give him a reception, bringing with them a plentiful supply of good things which they left behind for household use. Good congregations are present. Prayer-meetings are started where there have been none, and the pastor is intent on the salvation of the people.

Colebrook.—Beside the 57 who joined on probation last year, a dozen or more remain to be received at the next communion. Rev. W. F. Ineson is planning for personal work by all his people, and there is a campaign ahead for personal efficiency, that may well be copied by others. Everybody who loves righteousness is delighted at his return for a third year.

Beecher Falls Dedication.—The day, May 18, was one of the most perfect of the spring—not a cloud in the sky. The three services were well attended. In the afternoon the house was full. There was an excellent interest all day. The services were in charge of the presiding elder, who managed the raising of the money. Rev. Edgar Blake preached in the forenoon a splendid sermon from the words, "He that hath seen me hath seen the Father" (John 14:9). In the afternoon Rev. W. F. Ineson spoke on "The Relation of Children to the Church"—an excellent and timely address. At the evening service Mr. Blake spoke again on "Why we are Methodists." With all the gifts of the day over \$750 was provided for the debt. At the close of the evening service the house was formally set apart to the worship of God.

This little company has given generously toward the enterprise and deserves much praise. One who gave not only of money, but of personal work, is Mr. John B. Lea, who has spent many hours in work about the property. The grounds needed to be graded. As it was not easy to get any one to do it, he asked leave of absence from the shop where he works, and spent four days, losing his pay and receiving nothing for his work at the church. He has certainly been a most valuable man. He has also given as generously as any one else according to his means. With an enlarging congregation, a good Sunday-school, and a growing interest in the work, there is a fine prospect for success here. Rev. Wm. Magwood is pastor.

Pittsburgh.—All this north country welcomes the return of Rev. Wm. Magwood. He finds his hands full. With this place and Beecher Falls to care for, he has no small territory. Then they insist in Pittsburgh that he be superintendent of schools. For a man who wants to be a good pastor, and who is a person of studious habits, it rather fills his hands. He has also an extra care in the clearing up of the parsonage tangle which, it is hoped, will soon be finally solved to the satisfaction of all.

Collection for Church Extension.—We want to urge every pastor in the Conference to take this collection and forward it to the office at Philadelphia by July 1, that we may have the benefit of it for the Beecher Falls work. Please do not fail, brothers!

Splendid.—A prominent layman within our borders has sent the presiding elder his check for \$50 for the Beecher Falls church. Many thanks! This came after the dedication, and will be added to the \$750.

Just Like Them.—In order that Rev. Edgar

Blake might attend the dedication at Beecher Falls, not leave his pulpit unsupplied, and yet be of no expense to the struggling society beyond the cost of travel, they said, "Go, and we will pay the cost of the supply." Very kind indeed, and greatly appreciated by the north country church. That is just like the Lebanon people to do such a thing. B.

Dover District

Portsmouth.—The year opens well. There was a good attendance at the first quarterly conference. The pastor's claim was increased \$100. May there be a large increase in all departments of church work! Old Portsmouth by the sea is a city of historic interest, with a bright outlook for the future. Her shipping business is increasing. Summer visitors find in this vicinity delightful homes. Electric lines centering here furnish an easy conveyance to all parts of our New England coast. Methodism must lay broad foundations, and build for the years to come.

Newmarket.—The people are few, but full of courage, and possess the genuine Methodist spirit. They mourn because of their financial limitations, but rejoice in the work of the Lord. Rev. C. W. Taylor and wife find here a pleasant home and faithful supporters. The foreign element crowds the town and taints the atmosphere with whiskey fumes and Sabbath desecration. Here is a home mission field. How to work it is a problem. The mills turn out a fine quality of cloths, but a miserable type of humanity.

Newfields.—Rev. W. B. Locke has returned for the fourth year, and the people are glad to receive him. The church is contemplating some improvements by putting electric lights into the vestry. May the power of the Holy Spirit electrify the entire town! Heaven's forces can overthrow the strongholds of sin today as well as in the olden time.

Exeter.—Rev. Wm. Woods enters upon his sixth year of pastoral service with the society at Exeter. He is the first to pass the five-year limit in our Conference. We see no reason why this year may not be his best. There is mutual confidence and devotion between pastor and people—essential elements of success in church work as well as in the business of the world. The sudden death of C. H. Colcord, from pneumonia, gave a severe shock to the church and the town. He was a true and faithful Christian, and was ready to help in every good work. He was treasurer of the board of stewards at the time of his death. His son Everett is a member of the quarterly conference, and has recently been elected superintendent of the Sabbath-school. The workmen pass away, but the work goes on. The memory of the faithful is a rich heritage of the church of God.

Haverhill, First Church.—May 8 was a red-letter day for the Methodism of Haverhill. The occasion was the 50th anniversary of the organization of our church in this city. A class had been organized some years before, and a Methodist mission established. A permanent church home was not founded until 1852. Three other societies are the outgrowth of the

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Of Old Hickory furniture we have a complete assortment. Just the furniture for verandas, lawns, dens, studios, golf clubs, roof gardens, etc. We have the exclusive sale of this popular line in this city.

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parent stock, and are flourishing branches. The planting of a church is an event of no small importance; and the recital of its history at the close of a half-century is a matter of deep interest to those who have watched its growth through all these years. The vestry was tastefully fitted up, giving it a homelike appearance. A reception to the aged members and friends was given in the afternoon. A sister, 97 years of age, enjoyed the occasion as heartily as the youngest. Several clergymen of the city and from out of town were present. In the evening public services were held in the church. Rev. L. R. Danforth, the pastor, read the history of the church, written by Rev. Dr. C. S. Nutter when pastor of this society, with additions made by himself, bringing it down to the present date. Brief addresses were made by Rev. H. D. Deetz, Rev. Elwin Hitchcock, and Rev. J. E. Robins. The singing of old-time hymns was inspiring. The audience then adjourned to the rooms below, where a hearty reception was given to the pastor and family. An orchestra of young people discoursed delightful music. Refreshments were served. The Epworth League were in charge and acquitted themselves fluently.

Methuen.—A valued souvenir for his many friends is the leaflet sent out by Rev. J. W. Adams, of Methuen, containing an excellent portrait of him on the first page, and a fine poem written by himself, under the title, "Birthday Musings," founded on Psalms 90: 10: "The days of our years are threescore years and ten."

EMERSON.

N. E. SOUTHERN CONFERENCE

Norwich District

North Grosvenor Dale.—A very cordial and successful reception was accorded to the new pastor, Rev. M. T. Braley, and his wife, under the auspices of the Epworth League. The gathering was held at the parsonage, and about 140 persons were present. Mr. and Mrs. Oscar Tourtellotte assisted Mr. and Mrs. Braley in receiving. A male quartet and orchestra furnished a fine musical program. Refreshments, consisting of ice cream and cake, were furnished, and the social hour which followed abundantly testified to the cordiality with which the new pastor is received by his people. The outlook for the new year is most promising.

Mystic and Noank.—Here, also, the new pastorate of Rev. J. N. Patterson has been fittingly recognized by a reception to the pastor and his family, successfully carried out under the auspices of the Epworth League of the Mystic Church. It was largely attended, and the excellent literary and musical program was greatly enjoyed, as were also the abundant refreshments and delightful sociability of the occasion.

Moosup.—This warm-hearted and devoted people believe that the returning pastor should be assured of the continued love and appreciation of his people, as well as the newcomer. Hence a goodly company gathered in the church vestry, on a recent evening, to welcome Rev. J. B. Ackley and his estimable wife for the second year of service to this church. The Ladies' Aid Society and Epworth League joined forces for the carrying out of the evening's program. Mr. C. F. Burgess voiced the feelings of the people in words of welcome, and singing by Mrs. W. W. Adams, piano solo by Miss Annie Brown, reading by Miss Ellie Fair, and a recitation by Miss Margaret Barr, made up the program. Mr. Ackley responded very heartily to the words of welcome, and expressed strong hopes for the continued success of the work. Of course there was an abundance of refreshments, and nothing was lacking that could contribute to the enjoyment of the occasion. The Moosup people know how to do these things to perfection. They are "given to hospitality," as we can testify from precious memories that still linger with us.

Personal.—Rev. Clinton B. Bromley, a Norwich boy, who has rendered very acceptable service to some of our churches, and is now taking a course of study at Drew Theological Seminary, has been appointed pastor of the Methodist Episcopal Church at Springdale, Conn., in the New York East Conference, and is greatly enjoying his work. SCRIPTUM.

NEW ENGLAND CONFERENCE

Boston District

St. John's, South Boston.—In a sermon before the Grand Army in this church, last Sunday, the pastor, Rev. Dr. George Skene, incidentally touched upon the larger patriotism which so recently found expression in unselfish ministry to the afflicted subjects of a foreign power. Referring also to the magnificent culmination of our nation's work in the launching of the Cuban Republic, he was led to say: "With the record of unselfish, humanitarian service standing to the credit of our Government, and the record of bravery made by our Army and Navy, it seems to me an ungracious thing for men who have shed no blood and made no great sacrifices for humanity, to hurl wholesale denunciations against government and army because of a few sporadic cases of cruelty practiced by heartless individuals. I believe we have at the head of our Government a man with the heart of a Christian and the courage of a hero who will settle all these matters in the right way if the people will let him."

Worcester Preachers' Meeting.—The officers just elected for the ensuing year are: Rev. James Mudge, D. D., president; Rev. B. F. Kingsley, vice-president; Rev. H. H. Paine, secretary and treasurer; Rev. J. W. Fulton, chairman of the executive committee.

Jamaica Plain, First Church.—The Epworth League anniversary was celebrated on May 18, beginning with a sunrise meeting at which there were 85 present. Appropriate addresses were made by the pastor, Rev. W. A. Thurston, at the morning and evening services. The church was beautifully and appropriately decorated. The affairs of the church were left in such good condition by the former pastor that the present pastor finds it easy to introduce and propagate his plans for carrying forward the work of church.

First Church, Dedham.—This church is gratified that Rev. and Mrs. John Peterson are to make their home within its limits and become a part of its working force. On Thursday evening, May 15, the men of the congregation gave a reception and banquet in honor of the return of the pastor, Rev. R. P. Walker. It was also made an occasion for welcoming Mr. and Mrs. Peterson, and for the greeting upon their return from the Mediterranean and from Florida of Mr. and Mrs. George F. Washburn and family, and Miss Elizabeth C. Brodbeck. On Sunday, May 18, money was pledged promptly, upon the request of the pastor, to cover the current expenses for the year and to pay for the new church lot. It is expected that active effort for the construction of the new church will be begun at once.

Cambridge District

Asbury Temple, Waltham.—At communion, May 4, the pastor, Rev. L. W. Staples, received 5 in full, 1 by letter, 1 on probation, and baptized 10. This church has solved the perplexing question of church music by organizing a boy choir for Sunday evenings. It numbers now over 70, wears simple vestments, and is proving a great inspiration and help to the service. A girl choir of about the same size furnishes music Sunday forenoons, to the great delight of the audience.

Lynn District

Melrose.—The Epworth League anniversary was observed, with an eloquent address by Rev. J. M. Shepler. A definite canvass has been inaugurated to secure funds for building the much-needed new church. Already \$20,000 has been subscribed, \$13,000 of which has been paid in. When \$40,000 shall have been subscribed and \$20,000 paid in, the construction of the new edifice will be begun. The pastor, Rev. C. H. Stackpole, is in this work heart and soul and will succeed.

Orient Heights.—During the special services which were begun in this church shortly before Conference there have been 37 professed conversions. The new Conference year has opened auspiciously in all lines of work. On Wednesday evening, May 7, the Ladies' Social Union gave their first supper of the year, at the close of which a cordial reception was extended to the pastor, Rev. Charles H. Atkins, and his wife, one pleasant feature of which was the presentation of a beautiful fruit basket in behalf of the

church, and of a handsome bouquet of flowers from the Junior League to Mrs. Atkins, their superintendent.

East Boston Bethel.—Bishop Mailletu preached Sabbath morning, May 18, to a congregation of over 800 people; the Carter Bible class of young men being in the gallery on his right, and the Harvey class of young women on his left. These two classes number over three hundred members. The Bishop was at his best. At 12, Capt. R. P. Hobson gave a fine address, and in the Sabbath-school there were present 534. In the evening, the pastor, Dr. L. R. Bates, preached to a full house. During the day over thirty manifested a desire to become Christians.

Maple St., Lynn.—On Wednesday evening, May 14, a social reception was given to the new pastor, Rev. Dr. Frederick Woods, and his family by the church and congregation. The chapel was decorated with palms; the Manola Singing Orchestra discoursed sweet music; ice cream was served, and a most genial, social spirit prevailed. Mrs. L. B. King, Miss Alice Ames, and Mr. C. H. Ramsdell assisted in receiving. A substantial and practical reception had already been given in the thorough renovation and refurbishing of the parsonage, with the introduction of gas, making an attractive and comfortable home. W.

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may not fit the requirements of her own offspring. A failing milk is usually a poor milk. Borden's Eagle Brand Condensed Milk has been the standard for more than forty years. Send for book, "Babies," 71 Hudson St., N. Y.

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The ESTEY ORGAN COMPANY take pleasure in extending a cordial invitation to visitors to Boston, during Anniversary Week, as well as the weeks that will follow, to call at their pleasant ware-rooms at 180 Tremont St., and investigate the style and quality of the Estey Organ, as adapted for use in the Church, in the Home, or in the Concert Hall. All comers will be welcome, and the manager of the Boston Agency believes that all who accept this invitation will be amply repaid by what they see and hear. Members of Church Music committees are especially invited, and will find it much to their advantage to learn more than they already know of the superior claims upon their attention, which the Estey Organ merits.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Niantic,	June 2-3
Augusta Dist. Min. Asso. at Fairfield,	June 2-4
Rockland Dist. Min. Asso. at Union Church, Vinal Haven, Me.,	June 17-19
Maine State Epworth League Convention at Livermore Falls,	June 26-27
Richmond (Me.) Camp meeting,	Aug. 8-18
Sterling Ep. League Assembly,	Aug. 20-23
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 22-31
Sterling Camp-meeting,	Aug. 25-29

EPWORTH SETTLEMENT CONCERT.—The winter work at the Epworth Settlement will close Thursday evening, June 5, at 7.30 p. m., with a grand concert by 100 foreign children in Faneuil Hall, Boston. The Royal Mandolin Club will play, and gun drill and sunflower chorus will also be features. Tickets are now on sale at 10 cents each.

WALTER MORRITT,
36 Hull St., Boston.

W. H. M. S.—The regular meeting of the executive board will be held in the auditorium of Bromfield St. Church, Monday, June 2, at 2 P. M.

GERTRUDE K. WHIPPLE, Rec. Sec.

ALUMNI SCHOOL OF THEOLOGY.—The anniversary reunion of the alumni of the School of Theology, Boston University, will be held at the Crawford House, Boston, Tuesday, June 3, at 4 P. M. The banquet will be served at

6 A. M., with Rev. Franklin Hamilton as toast-master.

A. M. OSGOOD, Sec. Alpha Chapter.

W. F. M. S. — The semi-annual meeting of Dover District W. F. M. S. will be held at Kingston, N. H., Wednesday, June 4. Sessions at 10.30 and 2.15. An interesting program has been arranged, and a large attendance is desired. Miss Clara M. Cushman will be the speaker. Lunch will be served at ten cents, to be followed by a "Chinese Social."

MRS. H. B. L. PERKINS, Rec. Sec.

W. F. M. S. — The semi-annual meeting of Portland District Association W. F. M. S. will be held at Clark Memorial Church, Woodfords, Wednesday, June 4. Sessions at 10 A. M. and 2 P. M. Morning session includes business, reports from auxiliaries and address by Mrs. F. B. Clark. In the afternoon a missionary catechism will be conducted by Mrs. Day, and an address given by Miss Harriet Kemper, of India. The ladies of Woodfords Church will furnish lunch for 15 cents.

MRS. S. I. STROUT, Sec.

W. F. M. S. — Framingham District Association W. F. M. S. will hold its annual meeting at Milford, Thursday, June 8. Morning session at 10 o'clock. Reports from auxiliaries, papers of interest, with special music, and an address by Dr. E. M. Taylor, field secretary for New England, comprise the program. A cordial invitation is extended to all. Lunch free.

ADELAIDE KNIGHTS, Sec.

A LIBRARY FOR THE BIBLE TRAINING SCHOOL. — One of our ministers who is about to move away from New England finds it necessary to dispose of his library. He desires that it should continue to do good, and, therefore, offers to sell it for \$100, provided it shall become the property of the New England Deaconess Association, to be used by the Bible Training School. I have carefully examined the library. It contains 300 volumes, well bound and well preserved. It is a remarkable offer, and the books are such as the students need. This amount, small as it is, would be a godsend to this worthy brother, and the books would be a blessing to the school. Will not some kind friend, or friends, donate this amount for the purchase of these books?

T. CORWIN WATKINS, Cor. Sec.

87 Milk St., Boston.

NOTICE. — All preachers on St. Johnsbury District who will notify the undersigned at Danville, Vt., before June 7, of how and when they are coming to Preachers' Meeting (June 10-11), will be furnished with free entertainment. Will your wife come? Will you come with team or on train? Be sure and drop me a card before June 7.

JOSEPH HAMILTON, Pastor.

DISTRICT STEWARDS' MEETING, of Providence District, New England Southern Conference, will be held in Mathewson St. Church, Providence, at 10.30 a. m., Wednesday, June 18.

A. J. COULTAS.

MAINE CONFERENCE PREACHERS' AID SOCIETY. — By the action of the Preachers' Aid Society at the recent session of the Conference, Rev. John Collins was employed to deliver his remarkable lecture on "The Unwritten Chapter of the Civil War," in the interests of veterans of our Conference. The lecture is one of thrilling interest and is enthusiastically received wherever delivered. The proceeds of the lecture will be divided between the societies and the Preachers' Aid Society, after paying expenses according to terms to be made with Mr. Collins. He gives his time and his talent to the work of building up the interests of the permanent funds of the society, and at the same time gives the churches and Epworth Leagues an evening's entertainment of rare interest. The people who have heard the lecture are enthusiastic over it. The story of this unwritten chapter of the Civil War, given in John Collins' characteristic style, rivals John B. Gough in his palmy days. Brethren, work up the meeting in your own and the society's interests. He will do you good.

I. LUCE, President of Society.

Old Orchard, Me.

BOSTON PREACHERS' MEETING. — On Monday, June 2, there will be a free debate on the administration of the Philippines. Drs. Thorndike, Taylor, F. Woods, and others will take part.

NECROLOGY OF ALPHA CHAPTER, BOSTON UNIVERSITY, 1901-1902. — Eliam Marsh, '61; Albert L. Long, '57; Watson W. Smith, '64; Herman C. Scripps, '91; Willis E. Smedley, '92.

IMPORTANT CORRECTION. — On page 139 of the New England Conference Minutes occurs a confusing error in Schedule No. 4, Boston District. When the sheets were prepared some weeks before Conference, No. 36 was assigned to Milford, and No. 37 to Hopedale, which appears in the list of appointments. Subsequently it was learned that Hopedale, being a union church, would make no statistical report. The name was erased and proper notice made for the printer; but in making the change in Schedule No. 4 confusion resulted, though in sheets 1, 2, and 3 the correction was made all right. If the numbers in the left-hand column on page 139 are changed as follows, the "mix up" will disappear: No. 37 should be marked 36, No. 38 should be marked 37, and so on to the bottom of the page. Other minor errors appear, but are of little importance, save on page 138, where the indebtedness which belongs opposite Baker Memorial is opposite Appleton Church.

ARTHUR PAGE SHARP, Statistical Sec.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Presbyterian General Assembly

[Continued from Page 685.]

on page 677. — Ed. ZION'S HERALD.] Senator Beveridge has the appearance of being a very young man, but he speaks with much dignity, ease, grace and fervor. His speech was brief, but was pitched on a high plane, and breathed a sincerely religious spirit. In brief, the Senator remarked on the fact that the spirit of the times favors agreement, not dissension, among Christian believers, in view of the great opportunities that lie before Christianity and civilization. This it is that brings representatives of different denominations together. "We are Methodists, you are Presbyterians," he declared, "but we are all Christians — and that is the important fact!" (This utterance was greeted with much applause.) Many are ready to die for the flag, but greater is the devotion of multitudes for the common Master, the Saviour of mankind. Methodists entertain toward Presbyterians affection and a feeling of confidence. There are some differences of doctrine, continued the Senator, which you ministers can estimate better than I as a public man, but these need not prevent co-operation in the practical work of the church, which is the great conservator of public morals. Destroy the church, and you destroy government as we understand that term today. The church is the highest expression of the public morality. We cannot confine our activities to ourselves (in America). We serve the "Saviour of mankind." In those three words is contained the broadest conception that the human mind can find — and its meaning shall not fail. The Cross and the Flag are alike in one respect — they never retreat! In dark places the light must be shed, and it will be shed. No vision is normal that does not comprehend the world. We are provincial and local no longer. China is closer now to America than St. Louis was to Washington sixty years ago. Modern commerce is civilizing the world. In all these forces of the regeneration of man

the advance guard and the leaders are the ministers of the Gospel of the Son of God. Wherever order is established among senile or infantile people it must and it will be maintained. "And so, as a layman and a Methodist," Senator Beveridge remarked in conclusion, "I leave this thought with you, that though we may differ on some points, we all agree on the validity of the great commandment, 'Go into all the world and preach the gospel to every creature.'"

In the afternoon of Saturday the Assembly took its departure on a special train for the classic shades and velvety greenwards of Princeton, N. J., where all honors were done to the distinguished guests by President Patton and the officers of the University.

Assembly Aphorisms

— The question of the Pope is primarily an exegetical one. — Dr. H. C. Minton.

— The only strong position is the fair position, and the fairer the position is, the stronger it is. — Dr. H. C. Minton.

— God gives a man a little grace, and then expects him to put it to use, immediately. — Dr. Moffat.

— What we need most in the Presbyterian Church today is not Revision, but it is consecration. — Dr. Van Dyke.

— One of the first obligations of a Christian man is to help others to do their duty. — Dr. Van Dyke.

— Every army as it pushes on must have a corps of construction. The Board of Church Erection is the corps of construction for the Christian Church. — Dr. Erskine White.

— A manse is productive property. It means an increase of salary for a minister. — Dr. Erskine White.

Assembly Profiles

— Henry Van Dyke, Moderator — short, slight, springy, alert, resolute, resonant, clear-headed, self-possessed, wise, witty, and popular. Says what he wants to say directly, snappily, in vigorous English. Is not afraid to rule authoritatively when he thinks the Assembly wants him to — and some other times, too. A small man who gets big things done.

— Henry C. Minton, ex-Moderator — dignified, easy, master of himself and his subject, logical, of philosophical mind, interested in speculation (yet is not afraid of the epithet "moss-back"), knows how to state truth tersely, and is able to win his way with wisdom rather than wiles. A rising man in the Presbyterian Church. Ecclesiastically he can rise no further in that church, but as a man and a thinker may do greater things yet.

— Howard Duffield, of the "Old First" Presbyterian Church, New York city — tall, of fine presence, an orator since college days, a good deal of a conservative, but not a reactionary, a typical Princeton man of the modernized type. Speaks eloquently and soberly. His only extravagance is in the use of adjectives. Always he is full of fire, and sometimes he is flowery. Take him all in all, few men in the Presbyterian Church can equal him for all-around platform and pulpit eloquence.

— William C. Roberts, stated clerk. A staunch conservative, who nowadays feels somewhat lonely, of the old Princeton type. A man with the courage of his convictions, but who has ceased to war for lost causes. A genuine man, faithful to every duty, tireless of spirit, a mine of ecclesiastical information, just the man for a stated clerk, patient with everybody, and beloved of all.

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OBITUARIES

Blow softly the bugle;
They need not, who sleep,
The blast of loud trumpets,
Far echoing, deep.

No plaudits, no peans,
Can e'er greet their ears;
They need not, who sleep,
Men's praises, men's cheers.

Blow softly the bugle,
And muffle the drum —
Their battles are over —
God's favor they've won.

— Christene Wood Bullwinkle.

Hanson. — Hiram Hanson died in Berwick, Maine, on March 4, 1902, at the advanced age of 92 years.

He was born in Lebanon, N. H., Nov. 10, 1809, and moved with his parents to Great Falls, N. H. (now Somersworth), when but a small boy. The town was then in its infancy, but he lived to see it develop into a city of nearly 8,000 inhabitants. For many years he was in trade, and from miles around people came to purchase his goods because of his honesty and trustworthiness. When a young man he became a Christian and united with the Congregational Church, remaining there until he gave up business and removed to Berwick, where he united with the School Street Methodist Episcopal Church. For the past twelve years he has lived with his grandson, Charles H. Bryant. He was twice married, and leaves two daughters by his first wife — Mrs. Ezra Pray, of Rochester, N. H., and Mrs. Charles Bryant, of Berwick.

Mr. Hanson was a rare man in many respects. Of a calm, unruffled temperament, he was never known to manifest the least spirit of anger. His Christian character was as firm as the old granite hills of the State in which he lived for so many years. There was never a breath of suspicion that touched him in his mercantile, political, social, or religious life. "Mark the perfect man and behold the upright, for the end of that man is peace."

B. C. WENTWORTH.

Mason. — On the morning of March 25, 1902, the quiet life of Albert Darwin Mason ebbed away. He was born at North Monroe, N. H., Sept. 19, 1835.

In North Monroe he spent the first forty-seven years of his life in patient industry on the old home farm. From there he moved to his pleasant home in McIndoes Falls, Vt., where he lived the remaining years of his life. He won the unlimited confidence and esteem of all who had the pleasure of knowing him intimately and well, and his name has been known for a half-century as that of an honest, conscientious, Christian man. He often had been called to the offices within the gift of his townsmen, the duties of which he faithfully discharged — never recreant to a trust reposed in him.

He was received into the Methodist Episcopal Church at North Monroe, August 29, 1860, by Rev. Lyman E. Gordon, and remained an honored member of the church of his choice, one whose daily walk and life were that of a godly man. He was always fond of his native town, his love finding practical expression in his lifetime in the gift of the parsonage, the present and future home of the pastor of the churches at Monroe and North Monroe; and when he sat down to make a final disposition of his property, one of the first things he did was to apportion \$1,000 to each of the churches at Monroe, the income thereof to be used for the support of preaching. He also gave \$400, the income of which is to be expended in keeping the North Monroe cemetery in good condition. His religious life and convictions were such that he held his property as a special gift from his Heavenly Father; and he so disposed of it, after giving to the churches above named, and small legacies to a few of his near and dear relatives, that when his beloved wife shall have

been provided for during her life, the remainder (which will be a goodly sum) shall be equally divided between the trustees of Tilton Seminary at Tilton, N. H., and the trustees of the Methodist Episcopal Conference of the State of New Hampshire; the income of the same to be used to aid needy young men who are preparing at said Seminary for the Methodist ministry, and for the support of the aged and infirm preachers and their families who are members of said Conference. By so doing the greater part of the accumulations of his life of industry and economy is given for the benefit of Methodism, to the spirit of which he ever remained true. As his pastor, Rev. G. B. Goodrich, well said at the memorial service held for him at the church at Monroe soon after his death: "He has left us rich legacies, but the richest of all is his Christian character." No one could have been taken from us who could be missed more in the work of the Methodist Church.

Mr. Mason was married, Jan. 22, 1861, to Mary Jane Hunt, who had for more than forty years been his faithful and trusted companion, ever deeply interested in all that pertains to the upbuilding of early Methodism. And now as the purple mists of the evening of life are gathering about her, she is left alone to continue her journey down to the border of that land over which the foot of no mortal has ever trod. In these days of deepest sorrow may she be sustained by an unflinching faith in her Lord and Master, ever looking forward to a happy reunion with loved ones gone before, in a land of sunshine and song, over which the sun shall pour its light from a clear and cloudless sky!

H.

Fogg. — Mrs. Hannah (Shaw) Fogg, wife of Josiah Fogg, was born in Woolwich, Me., Aug. 21, 1817, and died in Readfield, Me., April 27, 1902.

In 1839 she was married to Josiah Fogg, a man of sterling worth and ability. In 1855 she and her husband joined the Methodist Episcopal Church in Readfield. Until her health began to fail a few years ago, she was actively interested in the work of the church and Sunday-school. An energetic woman, she ordered her household well. She was generous and cordial. Although old age had left its impress on her mind and clouded the last few years, she will be greatly missed. It was a long and eventful life drawing nearer the shadows that precede the dawn, till, like a clock worn out with beating time, the weary hands of life at last stood still.

Mrs. Fogg leaves, besides a husband and one son, a sister, Mrs. Eames, of Augusta.

M. C. M.

Little. — Moses Emery Little, son of Paul E. Little and Rhoda T. Manchester, was born in South Windham, Maine, June 2, 1852, and entered into his rest, April 23, 1902.

His father was killed at the battle of Chancellorsville, and his mother moved to Gorham Village with her four young children soon after. At an early age he entered the employ of Stephen Hinkley & Co., in their tannery, and has since remained in the same place as one of the most thoroughly trained and highly valued workmen.

In 1885 Mr. Little was married to Miss C. Eltzabeth Dyer, of Gorham, and together, under God's blessing, they spent the remaining years. Six children were given to their care, one of whom died at the age of three years. The others, aged respectively fifteen, thirteen, nine, and seven years, and little Edith May, who came three months ago, are left to the care of the sorrowing widow.

Mr. Little served as chorister in the School Street Church for nearly twenty years, where his services were highly appreciated. With unusual tact and skill he relieved the pastors of all care in this department for many years, and their gratitude and thanks have been given to him as they have come and gone. He was converted during the pastorate and under the labors of Rev. E. C. Strout, whose faithful care of this one of God's children now has a rich reward. He was an efficient member of the official board, planning carefully and laboring faithfully for the church's interest. He was a diligent laborer for the welfare of his family, to which duty he may be said to have died almost a martyr.

He was buried from the church he loved, and those whose voices had so many times united with his in the songs of Zion rendered a soulful tribute to his memory; and the crowded church

testified to the esteem in which he was held in the community.

F.

How an Eruption Looks

A volcanic eruption, even on a comparatively small scale, is a fearful and wonderful sight; once witnessed, one realizes how impossible it would be to escape, were one anywhere in the immediate neighborhood. In July, 1805, the writer chanced to be looking across the Bay of Naples at Vesuvius, when the new crater, 700 yards in diameter, was opened in less time than it takes to write a line of this account.

The mountain had been strangely quiescent for some time before. The long plume of smoke no more trailed its solemn pennon away off toward the horizon line, or towered its majestic palm above the blackened summit. The morning was pellucid and balmy, one of those perfect summer days which one sees only in the blue Neapolitan bay, those days which combine all the charms of all seasons and all climates; the lustrous wavelets lapped along the shining shingle, and seemed to woo us to float at will above the sunken splendors of imperial Rome, buried for centuries beneath the translucent waters.

Suddenly, without a moment's warning, this immense mass of solid rock, split into millions of fragments, and, mixed with fire, smoke, molten lava and scalding steam, leaped thousands of feet upward, from the quiet flank of the smiling, vine-clad mountain, and fell with a crash which shook the solid stone houses around us twenty miles away.

The mountain top was shrouded in a dense cloud; the smoke cleared away in the fresh morning breeze, always playing round that most lovely gulf, and, as it cleared, we saw that the main crater had again become active, and was vomiting forth masses of smoke and flame.

Lava poured down the old cone to join the new stream issuing from the enormous new crater, which had sprung into being in an instant on the shoulder of the mountain below, and the modern village of Resina, built on top of the old lava flow, which had destroyed ancient Herculaneum, in the beginning of our era, was again threatened with destruction.

We constantly read of Pompeii having been destroyed by lava — even so great an authority as the Encyclopedia Britannica makes this mistake; but Pompeii was buried in cinders and mud falling from the drifted cloud of that earlier explosion, which the prevailing wind carried in the direction of Pompeii and Stabiae, modern Castellamare, and the flow of lava was, where it still is, down the western face of the mountain toward Herculaneum. This is the reason that the less important town has been brought to light, and not the fashionable resort of Herculaneum.

All the great treasures of art in the Naples Museum came from this last-named locality, except the lovely "Narcissus," and some other interesting statuettes. One notices that the Herculaneum bronzes are still as perfect as when they were made; they have been preserved in a hermetical covering of solid stone; but the Pompeian bronzes are all corroded and tinged with the combined effects of fire and water. They have been dug out with the hands and the shovel, but the treasures from Herculaneum have all been recovered by long and patient labor with the chisel, hewing away their rocky envelope bit by bit.

From once seeing a minor explosion, one can readily imagine how impossible it must have been for any of the doomed people of that West Indian island to escape, cut off, as they were, between the mountains and the sea.

In the Vesuvian eruptions the flow of the

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Java has been slow, because the mass of it is so comparatively small it begins to congeal and stiffen at once. But in Martinique the torrent was so immense, the current must have flowed like a river of water instantly to the sea, as it did in the great eruption of Aetna. Yet even in these Vesuvian eruptions the outbreaks have been instantaneous, like the bursting of an enormous bomb. Countless tons of rocks and soil, hot ashes and molten material are hurled aloft more quickly than the eye can follow, and descend again with lightning-like rapidity.

In the Vesuvian eruption of two or three years ago, which destroyed a large section of the Funicular Railway up the cone, and even the station at its base, the whole mountain became an immense mortar, hurling melting rocks aloft incalculable distances into the air, to burst in their flight like Roman candle balls, or descend in jelly-like masses, which hardened into rocks as large as a human habitation. The last May eruption was like looking at an enormous firework mine, indefinitely magnified. Every detonation shook our beds, more than a score of miles away. It was like the constant roar of the heaviest artillery; and yet, this was only a minor exhibition of these titanic forces, which did but little injury and only frightened those in its immediate vicinity. — WILLIAM F. ANDREWS, in *Boston Transcript*.

Magazines

— Captain X (whoever he may be) gives a sprightly account of "How I Governed Buffalskraal" (II), in the *Contemporary Review* for May. He is considerable of a humorist, and his detailed descriptions of how he dealt with the Boers, especially the women, reveals a few and interesting phase of the war. The other papers of special interest are: "What are We to Do with Ireland?" T. W. Russell, M. P.; "Cecil Rhodes' Early Days in South Africa," Lt.-Gen. Sir Charles Warren; "The Evangelical Basis of Free Churchism," P. T. Forsyth, D. D.; "The Anarchist Movement in Spain," Stoddard Dewey; and "The Government Education Bill," Hon. E. Lyulph Stanley. (Leonard Publication Co.: New York.)

— In the *Nineteenth Century* for May the first place is given to a paper — "The Dream of a British Zollverein" — on the federation or closer political union of the British Empire, of which Sir Robert Giffen, K. C. B., is the author. There are three other articles bearing on the general subject of British sovereignty: "South Africa and India," by Sir Lepel Griffin, K. C. S. I.; "Problems of the Empire," by Sir Harry H. Johnston, K. C. B.; and "The Land War in the West of Ireland," by Judge O'Connor Morris. This number also contains: "The Genius of Spain," by Havelock Ellis; "The Ascendancy of the Future," by Leslie Stephen; and "Personal Recollections of Cecil Rhodes," by Sidney Low. (Leonard Scott Publication Co.: New York.)

— The May *Book Buyer* provides a portrait of Clara Morris as a frontispiece. The Rambler's department holds fourteen portraits and other illustrations. Harrison S. Morris presents a pleasing paper upon Violet Oakley, a young American artist, and her work, particularly in mural decoration and stained glass. H. Foster Bain entertains us with a communication "From the Reader's Point of View." Then there are book reviews by George McLean Harper, Henry Loomis Nelson, F. C. Mortimer, Mary Tracy Earle, Ripley Hitchcock, and others. (Charles Scribner's Sons: New York.)

— An attractive cover on the May *Donahoe's* beguiles the reader to examination of an equally attractive table of contents. "The Storm Centre of Irish Land War" is described by Major Dudley Costello, with the aid of photographs. E. Lyell Earle pictures "The Life of the Man 'Longshore.'" "The Pressing Question of Irish Emigration" is discussed by Dennis A. McCarthy. Through F. G. F. De Fronsac's eyes

we get glimpses of "Some Nobles, Knights and Seigneurs of New France." There are, besides, stories and poems, and other matter pertaining especially to the Catholic Church. (Donahoe's Magazine Company: 18 Boylston St., Boston.)

— The special feature of the *Critic* for May comes midway in the number, and comprises the eight portraits of Whistler as etched by Mortimer Menpes, and here reproduced in tint. The Lounger's corner is crowded with portraits and literary chat. Stopford A. Brooke's second paper upon "Browning's Treatment of Nature" is given. "Paolo and Francesca in History and Literature" is an exceedingly interesting, profusely-illustrated article from the pen of Gertrude Urban. Other contributors this month include Christian Brinton, Frank Norris, Stephen Gwynn, J. P. Mowbray, Gerald Stanley Lee, Joseph Conrad, and others. (*Critic Co.*: 27 West 23d St., New York.)

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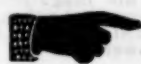
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Dr. Buckley's Address

[Continued from Page 677.]

toward the views of the more reasonable Methodists. Complicated with ecclesiastical questions and methods, a separation was the result, and it became the duty of the *Christian Advocate* to record the bisection of the Presbyterian Church into Old School and New School.

Thirty years soon passed away. In all this time such a thing as formal fraternal intercourse between the official bodies had scarcely been thought of; but meanwhile a great change had been taking place in the country. The Young Men's Christian Association had been formed, and it brought together all evangelical churches, through their younger constituents. Soon after its formation came the great revival of 1857, which heated denominational bars and grates so that though they did not break they would bend. Co-operation in the American Bible Society had contributed to fraternity. The Evangelical Alliance added much more. Undenominational clubs included all evangelical ministers. The Civil War arose, and the Christian Commission was established. This last in a certain sense sanctified denominational comity and amity by blood. And so it came to pass that the General Conference of the Methodist Episcopal Church, sitting in Philadelphia in 1864, received the first fraternal communication from the Presbyterian General Assembly:

Newark, N. J., May 23, 1864.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN SESSION IN PHILADELPHIA:

The General Assembly of the Presbyterian Church in the United States of America has unanimously adopted a resolution to spend Wednesday afternoon next in thanksgiving to Almighty God for past mercies, and in prayer for His continued blessing on our country; and have directed their permanent clerk to request your body to unite with us in setting apart the same time for that object.

WILLIAM E. SCHENCK,
Permanent Clerk of General Assembly.
Please reply.

P. S. The General Assembly of the other branch of the Presbyterian Church has, by telegram, just agreed to unite with us at the time specified.

This was accepted and promptly replied to, in part, as follows:

TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA:

BRETHREN: The General Conference of the Methodist Episcopal Church in the United States has received your fraternal letter notifying us of your resolution to spend the afternoon of tomorrow (Wednesday, 25th instant) in thanksgiving to Almighty God for past mercies, and inviting us to unite with you in a similar service at the same hour. . . . And we accept your invitation and designate tomorrow afternoon for a special service of thanksgiving, the service to be under the charge of the Bishop presiding.

Under the influence of the same general spirit, in 1860 the New School and the Old School churches reunited. Among the first to con-
gratulate them were our Bishops — among them Bishop Simpson, a Scotch Presbyterian on the maternal side; Rev. Dr. Daniel Curry, editor of the *Christian Advocate*, a Scotch Irishman by descent, who was the first in our denominational history to propose fraternal relations with the Presbyterian Church; and among our most distinguished scholars, Dr. George R. Crooks and Dr. John McClintock.

In 1872 you appointed Howard Crosby, your first fraternal delegate, who, talking about the period of controversy, exclaimed: "Glory be to God! the times are changed, and the spirit of unity in the church of Christ is widespread and increasing all around us. . . . I rejoice to believe that when God sent the Methodist Episcopal Church into America, that church was called and elected — called and elected to conquer this country, in order to put fervor and activity into the Presbyterian Church; and it has made its calling and election sure. . . . I have the honor to be the first representative of the united church before your dignified body. . . . Has the Old School laid aside any of its special views of the truth? Has the New School buried its particular ideas in the bottom of the sea? Has Princeton given up its own views of theology, or has Union surrendered anything peculiar to it? Not at all! The Old School and the New School of ten years ago are so today. Princeton remains Princeton still, and Union is Union still. Why, then, this united body? Why have we come together? I answer, because we have come to recognize the truth that as long as human bodies differ, so long will various minds differ in the apprehension of truth, and at the cross of Christ we can agree to disagree." By this utterance a deep roll of solemn applause was evoked throughout the assembly.

Your next delegate was Professor Patton. With his Damascus blade he did similar work to that Howard Crosby had done with his broadsword which had been nicked in many a fight. "This interchange of salutation does not arise from the fact that either church has lost regard for its distinctive doctrines. It is not due to a change of faith and mutual approach with respect of doctrines which differentiate us. Arminianism is the Arminianism of Wesley; Calvinism is the Calvinism of the Westminster Confession. So they are, and so they will continue to remain. But the change is due to a growing spirit of catholicity in Christendom — a spirit which recognizes the great doctrines wherein we are agreed as a sufficient basis for interdenominational comity, while at the same time it permits us to regard the differentiating doctrines as proper boundary lines for denominational polity and work."

Mr. Moderator, when the Methodist Episcopal Church was founded, there was little in our ecclesiastical structure which resembled Presbyterianism. Our episcopacy, however, is not an order in the High Church sense; it is an eldership plus a life office with certain defined functions. Elders aid the bishops in ordaining,

and were all the Bishops to die or resign, the elders would ordain one or more of their number to the General Superintendency. But in the beginning laymen had few rights. Gradual changes in the direction of liberty were made, and for twenty-eight years, to 1900, there was a limited lay delegation. In the General Conference of that year for the first time the body consisted of an equal number of ministers and laymen. In doctrine we agree with you in a firm faith that in one sense the Godhead is One, and in another sense it is Three; that man by nature is such that to enter the kingdom of God he must be regenerated, not in the order of natural cause and effect, but by the personal influence of the Holy Spirit; that the sufferings and death of Christ bear an essential and unparalleled relation to the forgiveness of sin. Like you we believe in conscious personal immortality, in the probationary character of life, and the irreversible character of rewards and punishments for the righteous and the wicked. Like you we find our final authority for these principles in the Word of God. Like you we oppose the pretensions of Rome to universal dominion. Like you we cherish the precious memory of our fathers. You revere but do not worship John Calvin and John Knox; we love but do not adore John Wesley and John Fletcher. You cherish the memory of Francis Make-mie, the Moderator of your first American Presbytery; and we that of Francis Asbury, our first General Superintendent.

The times are somewhat out of joint. Only strong organizations electrified from on high can maintain Protestantism. Presbyterianism, intellectual and spiritual, and Methodism, with its traditional zeal, forcible and persuasive appeals, and its effective machinery, are both essential to maintain the visible fabric of evangelical Christianity.

It is neither the time nor place to compare to their disadvantage other visible manifestations of the Holy Catholic Church; but it is the time and the place to declare that no other two communions, in their history, spirit, traditions and systems of government, possess such great potentialities for the maintenance of Protestant Christianity. Let us stand as neighboring rocks against the floods of agnosticism; against the corrosive fluids of those who deny the Lord that bought them; against the exclusive claims, unscriptural sacraments and misleading symbols of Rome; against the constant chipping away of proud and perverse individualism, and against what is more dangerous than any other adverse force, the steady roll of the increasing waves of materialism.

Mr. Moderator, and Members of the General Assembly, I am not sent to propose an impracticable organic union or to advocate uniformity, but in return for those which through your fraternal messengers you have sent to us, to bring to you a few seeds of the richest fruits and most fragrant flowers which grow in the garden of the Lord and Master of us all — the unity of the Spirit in the bonds of peace.

Closing Days of Bishop Taylor

REV. J. F. JENNESS, PH. D.

Not unexpectedly has the end of that wonderful life come. Ever since his return from Africa after that last visit, his superb strength has been failing. That once powerful yet sympathetic voice has for some time been hushed, so that he only spoke in whispers. He longed to preach and sing, but was content with his Father's will. His last days have been quietly passed in Palo Alto, at the home of his son, Rev. Ross Taylor. It has been an inspiration and a benediction to the people of our university community just to see him taking his daily walks about our streets.

Some who did not know him presumed to pity him because of his feeble step, but he used to declare that he was the happiest man alive. Those whose privilege it was to sit by his side and hear him tell of the old days of pioneering in California, or of his work in Australia, South America, Africa, India, and the Islands of the sea, knew that his happiness came from a knowledge that he had done the will of Him whom he loved.

As he neared the end, that glorious spirit felt that the worn body had become a burden. He longed to be set free, yet he never prayed for the end, saying that he was willing to await his Father's time. On Monday, the 12th, he said to his daughter-in-law, Mrs. Ross Taylor, "I am very near the shore." From that time the breaking up of the physical man was rapid, and on Sunday afternoon, the 18th, he passed to his eternal reward. Members of the family and the writer were at his bedside when the end came. Simple services will be held in the church at Palo Alto, and the interment will take place at the Mountain View Cemetery, Oakland.

One of the noblest men of his generation, one of the greatest missionary heroes of any age, has gone to his reward. Not in his magnificent physique, magnetic presence, powerful voice, or indomitable will, but in his Christ-filled soul, do we discover the secret of his power.

Palo Alto, Cal., May 19.